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For the SABBATH RECORDER.

REPOSE.

(W. C. T.)

Above the night, the stars,
After the storm, repose;
When winter snows depart
Smileth the rose.

Across the troubled wave,
The Islands of Delight;
Peace—perfect, absolute,—
After the fight.

Lay down the hoary head,
Crowned with its righteousness;
Fold the pale, wrinkled hands
No more to bless.

- For him, no more earth's toil,
Its bitterness and woes;
He findeth in the Lord
His sweet repose.

M. E. H. EVERETT.

—DURING the Indian uprisings in the Northwest in 1862, when the Sioux murdered, maimed, and mutilated thousands of whites, the tribe known as the Sissetons remained friendly to the government and did much to prevent atrocities and rescue those in peril. In grateful acknowledgement of their services, the government gave to them a triangular piece of fine land comprising one million acres lying at the eastern border of South Dakota, directly west of Minneapolis. The saying that the "only good Indian is a dead one" finds an exception in the case of this tribe at least. They have been tractable and have made marked progress in agriculture and civilization—considering their opportunities. They have been easily won to Christianity, and the temper of the people is shown in the injunction of Little Crow on his death-bed to his son: "Teach your children to be honest, industrious, and sober, and make yourself beloved and respected by the white people." There is much more land than they need. Accordingly by act of Congress, March 3, 1891, the government bought 630,000 acres of this land of the Sissetons, paying \$2 50 per acre, and have thrown the land open to settlers at the same price. Each Indian receives 160 acres of land together with his share of the interest on the money due from the government. In addition to this the tribe receives \$18,000 a year on an old treaty and have already been the recipients of \$500,000 back pay. Among the Sissetons are several Presbyterian schools, one excellent government school and seven churches with native pastors. A writer in *Harper's Weekly* who is responsible for these facts thinks that in all this we shall "find much to redeem the nation, if redemption be necessary, from a century of dishonor."

—THAT land is a more precious article than it was a few years ago was proven when the Sisseton reservation was opened up to settlers; also at Oklahoma, April 19th. At the latter place a cannon shot gave the signal for thirty thousand claimants to dash over the line. It was estimated that there were three or four would-be settlers for every quarter section of value. One of the humors of the occasion was a race between a woman, a Presbyterian preach-

er and a negro. The preacher and the negro reached a quarter section at the same time and each claimed the stand. While they were disputing, the woman, with a yoke of oxen and a plow, drove on, upturned the sod and established her claim. The prospective capital of Oklahoma, Okarche, had an estimated population of 15,000 before night. At four o'clock in the afternoon the town board was organized, a party of women went shopping, and one family made a social call on another.

—IN this keen and active age many are the curious methods of gaining a livelihood. A novel device has recently come to light in Chicago. A certain Mrs. Hania is charged with trying to support herself by arson. It is said that her plan has been to move into a house in a quarter of the city where she was not known, place an insurance on the property greater than its value, cause the place to catch fire, collect the insurance on her goods, then move into another quarter, insure again under a different name, and be overtaken speedily by the same misfortune. It is no new thing for property owners to attempt to cheat the insurance companies and the public by insuring their goods for more than they are worth; but this is the first case which has come to our notice where the fraud has been reduced to such a systematic form as to serve as a regular business. Mrs. Hania is a prepossessing woman, somewhat short of middle life. With indignation and tears she denies the charges made against her; but the number of fires which she has enjoyed, her shortness of memory in regard to the names of the companies with which she has insured, and various other suspicious circumstances, form a chain of very damaging evidence against her.

—WE spoke last week of the sweaters' shops in Chicago, where, for very small wages, clothing is made amid filth and disease. Now a crusade is being made against the small bakeries. The Baker's Unions recently held a meeting to make a formal protest against the unhealthy surroundings in many of these shops, where from one to ten men are employed in overcrowded quarters, working long hours for small pay. If the boss bakers do not agree to satisfactory regulations, a strike is threatened for May 1st. It is said that if the long-suffering public could watch the bread and pies in process of evolution in many of these places there would be a great falling off both in appetite and trade. Most of the shops are in basements, below the surface of the streets, where filth readily collects. The hard toil begets slipshod habits in regard to cleanliness, and many of the places betray a painful lack of soap and water. A few of the appetizing things mentioned by a reporter in the *Tribune* are dirt-floors covered with ashes and flour-dust; wet and mouldy walls; broken sewer-pipes, with indescribable odors; bake-rooms separated from foul stables by only a narrow passage; bread stored in dirty sleeping-rooms; a big gray cat making her nest in one of the dough-boxes when not in use. (The guide explained that the

dough-box would be scraped before it would be used again.) In these dark rooms the workmen labor from twelve to fifteen hours a day, getting small wages for their work and becoming wan and emaciated for lack of heaven's air and sunshine. Says the reporter: "A high temperature is kept up in all bakeries in the room where the dough is set to raise, and as the majority of the small shops have only one room the workmen must stay in these little cubby-holes, kept at a temperature of from 90 to 100 degrees. When the air is once heated to the required temperature less fire is required to keep it up if no fresh air is admitted, and so the windows are battened down and doors tightly closed. In these rooms the material is prepared, the dough set, and the baking done. A ray of sunshine in such a place would be a stranger."

—THE plan for the re-union of the five republics of Central America into a single confederation is now being revived again. The Republic of San Salvador, through its Congress, recently adopted the following resolution:

Resolved, That the President of Salvador be empowered to take whatever peaceful and diplomatic steps he may deem advisable, looking toward a re-union of the five Central American States, and that the governments of Guatemala, Honduras, Nicaragua, and Costa Rica, be invited to send each of them five delegates to represent them in a diet to meet in San Salvador the last of September next, with plenipotentiary powers, to determine the basis of the proposed union, select the federated capital, and take such other action as they may deem advisable to bring about the end sought with the least possible delay.

While wishing our sister States all prosperity it is difficult to take more than a mild interest in this movement. It seems to be a general law that as you approach nearer the tropics governments become more unstable and social conditions more uncertain. Wendell Phillips said of the South American republics: "They topple over so often that you could no more daggerreotype their crumbling ruins than you could the waves of the ocean." The Central American States are of somewhat similar temper. However, they are making remarkable progress. We hope the proposed union will be a happy and enduring one.

—AS THESE paragraphs are about to be sent to the mail the news comes that Brother Wardner Titworth has passed peacefully away. It is not unexpected. We knew when his editorials dropped out of the RECORDER that the end was near. Affectionately, tearfully, yet joyfully, may I lay my humble offering among the many splendid tributes which will be paid to his memory? He was like an older brother to many of us. His helpfulness and manly example will bear fruit in the lives of many a young man. He took up into himself the conception of the high nobility and privileges of human life and passed it on to others. It was never my privilege to live under his pastoral care nor to have any but a very slight acquaintance with him until two years ago; but when a growing boy with forming character and capa-

bilities, he was an inspiration to me, although living hundreds of miles away. Boys like fun. We heard that this young minister did too. We rejoiced in hearing of his comradeship with the young people. Boys like a straightforward minister without stiffness or assumed dignity. This young pastor at Farina tucked his trousers into his boots when he went calling in the country at the muddy season of the year. A few such simple things turned the tide of my boyish interest and admiration toward him. Like all boys I was a hero-worshiper and he was one of my greatest heroes. As maturer years came on and the purpose to enter the ministry began to take more definite form, he was one of the ideals. That was the kind of a preacher I would like to be. Most of our youthful idols are shattered before we reach middle life, but he has not disappointed us. He made mistakes,—the saddest of which was the neglect of himself; but he has always been fearless, honest and manly. He was pre-eminently a manly man. That means that he was Christ-like, for Christ was the highest type of a man. He saw his duty and did it in the face of all obstacles. He had an exalted idea of the sphere of the Christian minister, believing that it touched *all* the interests of human life. His preaching was direct and practical. I am very glad to know that he has gone on to that more glorious home. I am very sad at our great loss—to know that his voice shall be heard among us no more—that voice which sounded so grandly for truth and righteousness and faithfulness. As I remember that in the matter of position, my work for the RECORDER takes the place of his, it deepens the sense of the sacredness of the work. Whatever helpful influences may go out from my life have been caught in part, from his. Brother, if some one else has inspired and helped you, pass it on. Pass it on and the sacred fire caught from heart to heart and from life to life, will keep on burning and spreading until the glorious day when we shall all stand before the "great white throne."

L. C. RANDOLPH.

MORGAN PARK, Ill.

WOMAN DOCTORS.*

There is good and sufficient reason for women to study medicine, in that women must live, and thousands live unaided by either father, brother, or husband, their only home being such as they provide for themselves. A better reason lies in the fact that medicine opens the only door where women for the same service receive equal compensation with men. Moreover, it is the only position, professional or otherwise, where the advance of years does not lessen a woman's hold upon its benefits.

If a woman engage in teaching, which for the past number of decades has offered a door of hope to so many, she does little more than earn a respectable living, and by the time she has reached the age of forty she is already looked upon as *passee*. If then she be *in*, she seldom retains her position with the same feeling of security and permanence which younger women enjoy; while if she be *out*, there are no longer any chances open to her. The same is true of any other and every other position where women are employed. Experience counts for but little so far as employment for women goes, and one can therefore boldly take ground against the old saw which names experience as the best school-master. Young women rapidly crowd out those of mature years from schools, from clerkships, from cashiers' desks, from telegraph

*Abstract of an address before the graduating class of the New York Medical College and Hospital for Women, April 19, 1892, by P. J. B. Wait, M. D., Dean of the Faculty.

offices, aye, from matrons' and house-keepers' positions, so much is youth and freshness placed in the balance against experience, and often against sterling worth. In the medical profession, on the contrary, a woman's value increases—to use a mathematical expression—directly to the square of the distance she recedes from her college course, so that by the time she reaches the age of forty-five she has but just entered upon the most valuable part of her work, practically and financially. Patrons now desire her services who are awake to the fact that years of practice imply value in a doctor, and ten to one, a woman physician will find the busiest and best years of her professional life between forty-five and sixty-five.

Reasons for women in medicine, better perhaps than those deduced from the law of self-preservation, exist in the condition of society which demands such a large and ever-increasing number of public and private institutions, educational, humanitarian, religious, penal and charitable, where women, young, old, and middle-aged, are placed; and for each and all of these institutions, women physicians should take charge of the sick women. A step in this direction has been made in our State by the passage of a law requiring the appointment of a woman physician in each State Hospital for the insane where women are kept; excepting the one for insane criminals at Auburn. Why an exception has been made for these poor unfortunates, of whom there are quite a number, does not appear. Seven appointments have been made and we are informed by the chief officers of these hospitals, each for himself, that the experiment is highly satisfactory. Now, there are, in round numbers, eight thousand insane women in this State, all of whom should be under the professional care of women physicians; and while the eight women physicians for whom the law provides is immeasurably too small a number for this army of helpless sick women, it is still an evidence of the trend of public opinion along lines upon which this college has taught and wrought for almost thirty years.

Outside of our own country there are boundless opportunities for women physicians, and no where are they more gladly welcomed than on foreign mission fields. Several alumni of this college are foreign medical missionaries, and the call for women who are willing to engage in mission work seems more and more imperative since those who have gone as pioneers send home, from time to time, reports of the immensity of the field and the fewness of laborers. A letter from India has recently reached me which might stir the heart of every Christian woman in the world. It recites the efforts of half a hundred or so of women, physicians and others, to arouse the government of India, through the Viceroy General, against the system of child marriage in that far away country, than which nothing more pitiable exists. Touching this point we read that Pundita Ramabai, who came to this country on purpose to prepare herself for teaching her own countrywomen, and who, by the way, has an alumnus of this college associated with her in her work in India, has now, in her school for girls, *thirty* child widows. No other class of persons seems to be in so favorable a position to help break down the barriers of Oriental customs which hedge about the Eastern women, and by which they are kept in a condition of helpless degradation, as women physicians. In their professional capacity they are allowed to go freely in and out of the zenanas, thus becoming acquainted with women of high caste, while in dispensary

work they meet poor women, and so are able to cover the whole gamut of woman's helpless existence (we can hardly call it life), in India. Like freedom seems to be given to no other class of foreigners, and surely no one else is so well qualified to instruct, to comfort and to uplift heathen women as woman herself. "America has the honor of inaugurating the work of medical missions through women physicians, the first woman physician having been sent to Asia less than twenty years ago, by the Woman's Foreign Missionary Society of the Methodist Church." India and China have been the two fields where this form of labor has been most actively carried on, and medical colleges for women, knowing the need for such medical missionary work, make generous reductions in the price of tuition for missionary students. At the last census of India the women numbered 124,000,000, and the aggregate of physical suffering which these figures represent can hardly be computed.

With this enormous field for women physicians, and a limited number to draw from there has arisen a disposition to send half qualified women to the work, which is greatly to be deplored, as every kind of medical and surgical skill is liable to be required at any time. Some one has said that a woman physician in a heathen land will need to do many things which in a Christian land belong to different departments of practice; she must be physician, surgeon, oculist, aurist, dentist, chiropodist, and every other ist in one. So that none but those thoroughly qualified ought to be thought of in this connection. Women physicians may go to India independently as a business venture, but it is far better to go under the auspices of some Missionary Board, and many feel that two together are better than one alone, because of the need for two in performing surgical operations and of consultation in severe illness. Herein then rests one of the all absorbing reasons why many women should enter the medical field.

There is a feeling abroad that women study medicine less to make its practice a serious life business, than to fill in a *hiatus* between college life and marriage at which time they design to throw their profession overboard like any other unnecessary thing. This may be the case in some rare instances, because it is too much to expect that shallow young women will not sometimes find their way into a medical college, aye, and even sometimes find their way through. It is also true that these women are quite likely to marry, and if, after the wedding-bells, they do retire from the profession, neither the profession nor the world has met with a wholly irreparable loss. What would be thought of an intelligent young woman to whom had been given a legacy, the income of which would support her handsomely for the rest of her life, who should, on the eve of her marriage, give her fortune to another, because being married she no longer valued or cared to make use of it? Such an act would at once stamp her not merely as eccentric but as entitled to the verdict of idiocy or lunacy. There are certain progressive people who claim that marriage for professional women is not advisable; with such we cannot agree, although we recognize that the unmarried woman physician, being free from the responsibilities of a household, enjoys in that respect, greater freedom to pursue her studies and work than does the married woman. Still the woman physician who, because of a little added responsibility, should, upon marriage, cast her profession away, would in our judgment be far less wise than the one who should give away a for-

tune already acquired. A fortune might take to itself wings; fire or flood or financial reverses might sweep it away in a night; the husband might sicken and die, or disaster overtake him, leaving the wife and family stranded upon the dreary shore of life; but a profession, which is the golden asset of a cultivated and well-stored mind, is always available and cannot be lost while reason holds its sway.

Every city now has its club or clubs of women, like Sorosis and the Woman's Press Club of this city; and every such club has among its representatives, members of our profession. So numerous have these clubs become that a federation of incorporated women's clubs is now held once in two years, and at the federation soon to be held in Chicago, nearly two hundred clubs are expected to be represented. The present president of Sorosis is an alumnus of this college, and a number of our alumni are also members of that famous club. The most notable association of women which the world has ever seen is found in the Woman's Christian Temperance Union, in which there are 152,000 paid up members in the United States, not to mention its auxiliary organizations which are in almost every civilized country on the globe, most of which were represented in the World's Convention of the Union, held in Boston last November. This vast army of white ribboners is presided over by a sweet little woman, Frances E. Willard, who was only a school teacher, and who, having neither wealth nor pedigree except such as belongs to a loyal Christian heart and cultivated mind, has gained for herself a place in the hearts of American women, and an influence for good the world over greater probably than that of any other woman the world has ever known.

It is fitting at the commencement of a woman's college to refer to the influence which these organizations of women exert upon society, and to emphasize the fact that whether they be for social, scientific, or philanthropic purposes they are always found on the side of morality and social improvement, and hence are fitting places for women physicians to cast their interest and influence. A physician's work is physically hard, and it also makes exhaustive demands upon the sympathies and the brain, these last being harder to bear than mere physical fatigue. It is, therefore, important that every physician make some provision to restore the balance which such wearisome work engenders. For the woman physician there seems to be no more healthful and rational way to solve the problem than by joining and actively supporting some live woman's club. Here one may meet every variety of taste and temperament, and the doctor will be sure to find among such a variety of mental gifts, rest for tired nerves, and fresh food for her mind which will be unassociated with sickness and pain. She may also carry back to her home new elements for reflection, and go to her patients with a new store of healthful magnetism which she must have, to be a success. She can, moreover, through the interchange of ideas, be helpful to those in lines of thought different from her own and thereby become an element of strength and help to all around her. Perhaps some one may query why she may not secure the same results by going into general society, attending receptions, sociables, teas, dinners, etc. The answer is plain. The demands of society are too imperative to harmonize with the work of a physician; besides society is maintained upon the laws of reciprocity, and no one has a right to accept hospitalities frequently without the hope

or expectation of reciprocating in kind, and a physician has neither the time nor the strength to engage in dispensing such hospitalities as fashionable society demands. The requirements of dress alone would bar a woman physician from the ranks of fashionable society, as she could never adopt the prevailing evening dress, with its scantiness above and its redundancy below without doing violence to her professional position if not utterly destroying it.

Touching our College work for the term which closes to-night, I may say that it has been a period of thoughtful solicitude on the part of the trustees, who expect only the best reports from both instructors and classes; of conscientious attention to college duties on the part of the faculty; and of hard and faithful study on the part of the students. There is never cause for anxiety in a college for women that classes will be idle and neglectful of study. The danger is rather that young women will jeopardize their health from over work, in their anxiety to do well all that is required of them.

It is a reason for public gratitude that so many and such excellent general and special hospitals are under the auspices of the homœopathic school of medicine, that the poor may receive the blessings of homœopathic treatment while students are receiving the benefits of varied and excellent clinical instruction. We cannot forbear congratulating the class which graduates this evening upon the superior advantages which they have enjoyed in contrast to those which woman medical students received but a few years ago. Indeed the revolution in public sentiment which gives these opportunities to woman, and which now permits her to take her place as physician or surgeon naturally and without question, and also accords to her a fair share of patronage, is as remarkable as it is gratifying.

My best advice to you, ladies, is to be true to the profession which you have chosen. Let it not be to you like a garment which you can lay aside at pleasure, but rather make it a part of yourself so that henceforth it will be as inseparable from you as would be your husband or your child. One cannot hope to do well more than one life-work; do not therefore attempt too much outside of your profession. Your family relations are a part of your inheritance from the All-Father, and no duties which you may assume could justify you in ignoring them. There should be also some benevolent or humanitarian interest which as true physicians you cannot help finding, and in which you can take a part, not to the detriment, but possibly to the actual advantage of your professional work. If benevolent work does not come to you make it your business to find it, as no woman can be broadly educated who has not some vital interest outside of herself. Missionary, temperance, school, society and suffrage journals each and all bear testimony to the progress which women are making in almost every avocation or calling, but nowhere is her influence more telling than in humanitarian and philanthropic channels. Herein lies the power of women physicians. Their professional relations with poor women and children enable them to learn not alone the physical needs of this class, but also their mental, moral and spiritual necessities; and knowing them they are in position to apply the remedy as no one else could.

The United States census in 1860, reported eighty woman physicians; three years later this college, the second for women in the world, was founded, and has faithfully prosecuted its work

since that time. In 1870, two hundred and fifty women physicians were reported by the United States census, and at the present time there are between three and four thousand practicing in this country. The woman doctor is no longer an experiment, but is everywhere accepted as a necessary and useful member of society. She is here,—in the language of another,—not as a disturbing element—an example of matter out of place—but an aid in education, an influence in reform, not deeming it necessary to part with the graces of womanhood in aspiring to the accomplishments and rewards of a doctor; but taking up the work with trust in the Infinite Father, who is alike pleased with everything which is good, in any of his children whether they be men or women.

RECOLLECTIONS OF ELIZABETH BARRETT BROWNING.

We were taken to call very soon after they arrived. Mrs. Browning received us in a low room with Napoleonic chairs and tables, and a wood fire burning on the hearth.

I don't think any girl who had once experienced it could fail to respond to Mrs. Browning's motherly advance. There was something more than kindness in it; there was an implied interest, equality, and understanding which is very difficult to describe and impossible to forget. This generous humility of nature was also to the last, one special attribute of Robert Browning himself, translated by him into cheerful and vigorous good will and utter absence of affectation. But, indeed, one form of greatness is the gift of reaching the reality in all things, instead of keeping to the formalities and the affectations of life. The free-and-easiness of the small is a very different thing from this. It may be as false in its way as formality itself, if it is founded on conditions which do not and can never exist.

To the writer's own particular taste there never will be any more delightful person than the simple-minded woman of the world, who has seen enough to know what it is all worth, who is sure enough of her own position to take it for granted, who is interested in the person she is talking to, and unconscious of anything but a wish to give kindness and attention. This is the impression Mrs. Browning made upon me from the first moment I ever saw her to the last. Alas! the moments were not so very many when we were together. Perhaps all the more vivid is the impression of the peaceful home, of the fireside where the logs are burning while the lady of that kind hearth is established in her sofa corner, with her little boy curled up by her side, the door opening and shutting meanwhile to the quick step of the master of the house, to the life of the world without as it came to find her in her quiet nook. The hours seemed to my sister and to me warmer, more full of interest and peace, in her sitting-room than elsewhere. Whether at Florence, at Rome, at Paris, or in London once more, she seemed to carry her own atmosphere always, something serious, motherly, absolutely artless, and yet impassioned, noble, and sincere. I can recall the slight figure in its black dress, the writing apparatus by the sofa, the tiny ink-stand, the quill-nibbed pen—the unpretentious implements of her magic. "She was a little woman; she liked little things," Mr. Browning used to say. Her miniature editions of the classics are still carefully preserved, with her name written in each in her delicate, sensitive handwriting, and always with her husband's name above her own, for she dedicated all her books to him; it was a fancy that she had. Nor must his presence in the home be forgotten any more than in the books—a spirited domination and inspired common-sense, which seemed to give a certain life to her vaguer visions. But of these visions Mrs. Browning rarely spoke; she was too simple and practical to indulge in many apostrophes.—*Anne Thackeray Ritchie, in Harper's Magazine for May.*

HISTORICAL & BIOGRAPHICAL.

THE RELIGIOUS FAITH OF SHAKESPEARE.

Was the world's great poet a Roman Catholic, an English Churchman, or a Puritan? Those were the three types of religious faith in his day. His parents had been witnesses of that strange kaleidoscope transition period dating from the revolt of Henry VIII. against the Papal supremacy, through the weak and disordered reign of Edward VI., the counter anti-Protestant revolt of Mary, and the final settlement of the Established Church under Elizabeth.

The poet was born, baptized, and brought up as a boy in a period when the Reformation in England was well under way. When he set out for London in 1586, Elizabeth had been twenty-eight years upon the throne—long enough for the generation that came in with her accession to have been pretty well established in the reformed faith. The *prima facie* supposition would then be that Shakespeare was a loyal adherent of the Church of England.

The contingencies might, however, have prevented this. The poet's parents, born under the old faith, may have had no sympathy with "the rising tide of the Reformation;" there were many such, and the children of such parents would have been passionately exhorted to stand by the old faith. There is, indeed, on record a document containing the names of certain "recusants as have been heretofore presented for not coming monthly to church"—as was the law—and John Shakespeare, father of the poet, was among the number. But this cuts more ways than one as an argument; it may be an evidence of irreligion, or it may prove Puritan leanings. The poet's daughter, Susanna, married Dr. John Hall, a well-known Puritan, and some more or less interesting facts have been advanced in support of the supposition that Anne Shakespeare and her children, at least, were of that ilk.

But there is no evidence in Shakespeare's plays that he was a Puritan, whatever may have been the leanings of his family, and whatever had been his religious training he could hardly have been in sympathy with a religious body which viewed the scene of his daily avocation as the pit of hell.

There is more room for argument on the broader question as to whether Shakespeare was Roman Catholic or Churchman. Much has been written on both sides with the usual negative results, but so far as the Shakesperian text is concerned, the author may be readily proven to have been just what the bias of the reader believes, or wishes him to have been. The eager Churchman will see, for instance, in the famous speech of King John to the Papal legate ("King John," act 3, scene 1), that the poet abhorred the Pope of Rome, "and all his detestable enormities," to quote a petition of the English Liturgy in its early reconstruction period—afterward removed on the ground of charity, good sense, and good manners. Another will discover in his reverent allusions to the mass, usages of the Church doctrine of purgatory, etc., that Shakespeare must have been of the old faith.

Perhaps the truth lies deeper than the surface of either of these opinions. Shakespeare was born in a transition period when men shifted the forms of their religion with the times while still clinging to the substance. A child of these times, Shakespeare wrote his

works so free from the personal bias of his own religious feelings, that all schools find aid and comfort in them. He may have learned at the knees of Mary Arden, to reverence and venerate and believe in the beautiful forms that had passed away. He may have caught from the tender voice of Anne Hathaway a sound as of a new gospel, yet to bloom more vigorously than ever in English hearts.

But he was evidently a conforming member of the Church as by law established. In her ritual, he found the past and present mingled. Her priest must have blessed his marriage. At her font his children were baptized. Under the chancel of one of her fair, stately piles, his body lies, protected by the famous epitaph:

"Good frende for Jesu' sake forbear," etc.

But whatever he was in form, in reality religion was full of meaning to him. The plays abound with references to Bible and prayer-book, showing an intimate knowledge of their contents. On the whole there is no irreligious tone discoverable, but rather the contrary, in the works of the greatest genius of the English race. There are traditions of his wildness and dissipation, and the pages of his immortal productions show that he must have had an experience which comes of being all things to all men. But after all is said that can be said, there is no reasonable doubt that William Shakespeare held the truly Catholic faith in a truly Catholic way, and that after his light, and according to the fashion of his time, he was a simple and unostentatious believer in him who

fourteen hundred years ago was nailed
For our advantage on the bitter cross.

—*The Beacon*.

"PRETTY MINISTERS."

Undoubtedly a good presence is a great help to oratory—in the pulpit as well as elsewhere. And it is perhaps, on the whole, to the credit of any church that it regards as indispensable in its pastor at least the absence of certain positive faults of person and deportment. A man with a hopeless stutter might as well expect to be useful in the pulpit as a man who exposes himself before an audience with mannerisms or habits that, with good reason, excite such emotions in the general mind as disgust and amusement.

But a congregation (or certain influential leaders in it) may easily require too much in a preacher. According to an exchange, there are churches in and around Boston that have a silly hankering for "pretty ministers," although our contemporary does not use that expression. We quote: "The officer in charge of the ministerial bureau in Boston has many inquiries concerning the personal appearance of candidates, their oratorical power, etc., but he says that during the past two years only two inquiries have come to him concerning ministers asking if they were spiritually minded." It is to be, of course, assumed that piety is wanted, but the emphasis seems to be laid on other qualifications. The emphasis is wrongly placed. This misplacement of it reveals a superficiality and a silliness that would be ludicrous were the matter less serious. We do not blame a congregation for requiring that a minister, for instance, wear a good-looking hat instead of one that is soiled and battered, for this he can easily do; but to require that his shoulders have a certain slope or that his feet do not exceed a certain size, is simply and ridiculously silly. The best preachers in the world have seldom been Apollo-like in figure. The most of them have been far from being what would be called handsome men. It is quite possible for mere prettiness in some preachers to be even more a hindrance to their usefulness (if not to their popularity) than actual awkwardness in other preachers. "All is not gold that glitters" is a saying that may be used metaphorically in this connection.—*Morning Star*.

EVIDENCE THAT YOU ARE A CHRISTIAN.

The best evidence that one is a Christian is the disposition to reciprocate the beneficence of Christ. That mind was to deny himself and sacrifice himself for the good of mankind. There was nothing of any value in our estimation that he did not give up for us. The question is not, was it necessary that he should do it, but he did do it. That fact alone should touch our heart and awaken a corresponding response. The fact that a neighbor sat by your bedside all night when the fever was consuming you, and fanned your brow and administered to your comfort both mentally and physically, awakens the resolution at least that such kindness shall not go unrequited. Now it is doubtful whether Christians generally have any such well defined feeling of reciprocity as that. It is doubtful whether any great number believe what the Scriptures say respecting the humiliation and sacrifice which Christ suffered on our account, or at all realize the benefaction flowing to us from his self-denial. Most of the candidates for eternal life settle down with a species of blind conviction that their salvation accrues greatly to the advantage of the Saviour, so much that reciprocity can not be expected. Reciprocal love is the flower of regeneration and develops into the fruit of doing for Christ because he has done for us. For me he put off the form of God and took on him the form of a servant; I will put on him again the form of God in my life. For me he humbled himself and was made in the likeness of man; I will adore him in the likeness of God. He bore my sins in his body on the cross; I will bear burdens in my body for him. He gave up his Father's glory for me; I will be nothing for him. He was rich and became poor for me; I will become poor for him. He has made me heir to the eternal inheritance; I will make him my heir to all these hands and this brain can gain. Will you?—*The Bible Student*.

MISSIONARY SOCIETY—QUARTERLY REPORT.

A. L. CHESTER, Treasurer, In account with The SEVENTH-DAY BAPTIST MISSIONARY SOCIETY, Dr.	
Balance, Dec. 31, 1891.....	\$1,445 83
Receipts in January by contributions.....	904 91
bequest of John S. Coon.....	900 00
February.....	423 63
March.....	1,192 35
by loans.....	1,000 00—5,866 72
Cr.	
China and Japan Trading Co., freight on two boxes to China.....	9 10
A. E. Main, receipts on field.....	35 00
check to balance, Dec. 31, 1891.....	277 97
J. W. Morton.....	65 47
L. F. Skaggs, receipts on field.....	10 87
check to balance, Dec. 31, 1891.....	124 88
J. M. Todd, receipts on field.....	11 00
check to balance, Dec. 31, 1891.....	26 50
Madison Harry, receipts on field.....	13 48
check to balance, Dec. 31, 1891.....	140 66
F. F. Johnson, receipts on field.....	14 50
check to balance, Dec. 31, 1891.....	46 99
J. S. Powers.....	100 00
G. W. Lewis, receipts on field.....	11 90
check to balance, Dec. 31, 1891.....	123 60
O. U. Whitford, receipts on field.....	72 20
check to balance, Dec. 31, 1891.....	165 20
J. L. Huffman.....	159 83
Garwin Church.....	51 63
D. H. Davis, receipts on field.....	16 50
check to balance, Dec. 31, 1891.....	182 85
Ritchie Church and Conings, balance Dec. 31, 1891.....	37 50
New Auburn Church, check to bal., Dec. 31, 1891.....	25 00
First Westerly.....	25 00
Second Westerly.....	25 00
Hornellsville.....	25 00
Pleasant Grove Church, collections.....	21 93
check to bal., Dec. 31, 1891.....	3 07
Middle Island.....	10 00
West Union.....	10 00
Greenbrier.....	10 00
Andover.....	12 50
G. Velthuisen, salary from Jan. 1 to April 1.....	100 00
American Sabbath Tract Society, Printing bill.....	35 00
G. B. and G. H. Utter.....	196 71
S. R. Wheeler, check to balance, Dec. 31, 1891.....	7 87
Chas. A. Burdick.....	5 63
Salem Church.....	33 34
G. W. Hills.....	5 43
S. H. Babcock.....	6 92
J. F. Davis, for Watson Church, from church building fund.....	125 00
Washington National Bank, two notes \$500 each.....	1,000 00
A. E. Main, receipts on field.....	24 45
Washington National Bank, Note.....	500 00
two notes \$500 each.....	1,000 00
interest.....	17 66—4,922 97
Balance cash on hand March 31, 1892.....	948 75
INDEBTEDNESS.	
Loans at Bank.....	\$2,000 00
Dispensary Fund.....	1,213 64
Nurse Fund.....	110 00
Miss Burdick's salary.....	211 00
	\$3,534 64
E. & O. E. WESTLEY, R. I., April 1, 1892.	A. L. CHESTER, Treas.

SABBATH REFORM.

THE GENESIS OF SUNDAY.

In the New York *Daily Advertiser* of April 16th, over the initials "H. B. M.," and under the above title, appeared the following article:

In my last article, in which were given the arguments for Senator O'Connor's statement that to fish on Sunday was in accordance with Scripture, and in which it was shown also that to travel on that day could not be condemned on Bible grounds (Acts 20: 7 ff), I promised to make some deductions from the view set forth. If the position taken by Senator O'Connor be correct, and also the arguments therefor, which position is entirely tenable in the light of the arguments supposed to be furnished by the Scriptures, and without which arguments there is no Scriptural basis for the sacredness of Sunday, the question naturally arises, How can Sunday be such a day as is claimed in our times by believers in the Bible when those very Scriptures show that in the apostles' age it was put to secular uses? The arguments taken from Scripture to show that Sunday was a secular day and the instances of its secularization could be multiplied, if need be, but I will pass at once from the biblical to the historical consideration of the subject, since the Bible in the hands of our theologians is a very flexible book, being, as some one has said, "a fiddle on which any tune can be played." Sunday was never made sacred by any biblical writer nor by any writer for several centuries after the apostolic period. It was made sacred, using that word in a narrow sense, by civil law and custom. I challenge any theologian for historical proof in controversion. On the 7th of March, 325, Constantine issued his famous Sunday edict, commanding that there be no labor, except in the fields, on the venerable day of the Sun. This edict contained no allusion to any Christian sentiment. With the pagans comprising the largest portion of the Empire, Sunday was already the chief day of the week. It was the day they had consecrated to the worship of the Sun, in which worship they closed their eyes, because of the intense brightness, whence the same practice among Christians to-day, which fact I mention to show how unconsciously a pagan practice, under a Christian pretence, may be kept up, which is also true of Sunday-observance. Being already in the habit of abstaining from labor on that day, they were obliged to abstain from secular pursuits on their conversion to Christianity on the Sabbath or sacred day, which the newly adopted religion brought with it. But as the pagan converts became more numerous than the Jewish, and finding the abstinence from labor on two days—the Sabbath of the Bible and Sunday of pagandom—irksome, they amalgamated the two, and thus Sunday became the sacred day.

Again, to blend as far as possible into one harmonious whole the discordant systems of paganism and Christianity was the height of Constantine's ambition. As a result it is charged by Protestants that Christianity was corrupted, and all history and candid scholarship sustains the charge. In order to unite the young and rising faith with the old and waning one compromises were effected, but our theologians are loth to face the fact, and, often being in possession of it, are loth to make it known that one of these compromises resulted in the overthrow of the Sabbath of the Bible in favor of the Sunday of pagandom. Years afterward, when in a controversy the Puritans of England charged inconsistency on the part of the Episcopalians because they, claiming to be anti-Papists, yet observed without scriptural warrant the holidays of the Roman Church, the Puritans were met with the countercharge of similar inconsistency because they observed Sunday, since it, too, was clearly an ecclesiastical institution of Papal-pagan origin, with as little foundation in Scripture as the various Saints'-days and holy-days of the Papacy. To extricate themselves from these straits, scriptural reasons had to be given for their practice. Necessity, which so often has proved to be the mother of invention, found a way out of the dilemma, and

one Nicolaus Bound hit upon an idea. He formulated and promulgated the theory that Sunday had rightly taken the place of the Sabbath, since on that day Christ arose from the dead, a very debatable assertion in itself, since Mary, according to Matt. 28: 1, came to the tomb late on the Sabbath-day and found it empty. In the process of time additional arguments were added to this, and among those arguments is the one that Jesus met his disciples after the resurrection on the first day of the week in honor of that event, and hence thereafter that day became the day of Christian assembly and worship. This brings me back to where I started from, the basis for Senator O'Connor's statement that it is scripturally correct to fish on Sunday, for one of these appearances took place after the disciples had fished all night and caught nothing, which, according to the Jewish division of the day, was the night of the first day of the week. Jesus that morning himself commanded them to cast their nets into the sea again, which, according to the story, they raised so full of fish that with difficulty could they lift them.

This is the history of Sunday sacredness, and shows what a shallow institution it is for us to make so much ado about in our day. The civil laws in its behalf are as much a disgrace to our civilization as they are contrary to our national constitution and subversive of the principles Jesus of Nazareth taught, even if they were in favor of the Sabbath he observed. His teachings, until the time of the pagan butcher Constantine's "conversion," had no help from civil powers, yea, rather the powers of this world opposed the Nazarene. These laws not only breed crime and hypocrisy among the irreligious, but also engender intolerance and hypocrisy among the religious. By what principle of Americanism or of Christianity is one man to be forced to observe any particular day according to the notions of another, so long as he does not interfere with that other man's rights?

The State's province is in things civil; let the churches look after the conduct of its own members in things religious.

The moral natures of both the friends and the opponents of Sunday laws are inspired by their existence, the former because they must invent all sorts of hypocritical pretenses and shams for their enforcement and continuance, and the latter because they are also planning devices by which to evade them. When the falsity of the claims for Sunday is shown and that holy day is shown to be an unholy fraud, then its friends begin to whine about the poor laborer, on whose behalf they want the laws enforced. It is true that the laborer needs more rest. He ought to have more than he receives. But who is to determine when he is tired—he himself or the ministers, many of whom have six days of rest and one of labor? In justice, I have as much right to demand that one man shall work on Sunday as he has to demand that I shall rest on that particular day. But why should the efforts of Sunday law advocates be confined to rest on Sunday only? Is Sunday rest the only rest the laborer needs? Under the very eyes of the clergy car drivers work sixteen hours a day, shop girls toil through long, weary hours, seamstresses are, by midnight oil, pricking the blood from their fingers and tearing hope from their hearts. Let the clergy attend more to the amelioration of the condition of these and others like them, and more credit will be given them for sincerity.

It is to be hoped that soon the day will come when we shall have a separation of Church and State, when each will attend to its own business, and when every citizen will enjoy his own rights without interfering with another. This is American and Christian.

LOVE IN CHRISTIANITY.

Christianity, in the highest sense of that beautiful word, is the element of human love and brotherhood. The spiritual law of our being which recognizes that we are children of one great All Father, and the key to the mystery (if there be any) is to be found in love and sympathy for one another.

A person may know that he is a Christian

when the master motive of his life is supreme love of Christ; a love so strong that it permeates his whole being, assimilating itself until the image of his love is reflected upon those with whom he associates, and they know intuitively that he has been with Christ, and is one of his followers.

But we shall find if we would retain this spiritual essence, if we would grow in strength and spiritual life, this element of our natures must be divinely nourished. It is not a plant which will flourish naturally in human soil. We all know that a rare and beautiful tropical plant would soon die if it were not carefully nurtured, or if left exposed to the chilling wind of our northern clime. So the love of Christ in the human heart would soon die if it were left to be frost-bitten by the chilling blasts of our own selfishness; if we were to look no farther than to our own inward resources for strength and guidance.

If we would make progress or attain to a higher, holier plane of existence, we must look above, out of ourselves for strength and growth.

Christianity is born of God. So must we look to him day by day, take him for our constant companion, and live as Christ taught us how to live while on earth. Then shall we find that every sacrifice made, every noble deed done in his name, will be to us

"Another round in heaven's ladder gained,
Another step toward grand, immortal youth,
A joyous pathway with rich blessings crowned,
The sure reward of love to God and truth."

ADELIA.

ALBION, April 20, 1892.

THE BURDEN.

To every one on earth
God gives a burden, to be carried down
The road that lies between the cross and crown,
No lot is wholly free;
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes,
And all may see its form and weight and size;
Some hide it in their breast,
And deem it there unguessed.

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, let it not press too heavily and long,
He says, cast it on me,
And it shall easy be.

And those who heed His voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way
Upon the darkest day.

—*Christian Register.*

THE RELIGIOUS NEWSPAPER.

The late Rev. William Nevins many years ago wrote the following in answer to the question, "Do you pay for a religious newspaper?"

"Do you, reader? If you do, continue to take and read and pray for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If any one that ought to take such paper does not, I hope that some one to whom the circumstance is known will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It cannot be. A professor of religion, and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in that church! A follower of Christ, praying daily, as taught by his Master, 'Thy kingdom come,' and yet not knowing, nor caring to know, what progress that kingdom is making! Here is one of those to whom Christ said, 'Go teach all nations;' he bears a part of the world's conversion, and yet, so far from doing anything himself, he does not even know what others are doing in promoting this great enterprise! Ask him about missionary stations and operations, and he can tell you nothing. He does not read about them. I am afraid this professor of religion does not love the 'gates of Zion' more than all the dwellings of Jacob. Ah, he forgets thee, O Jerusalem!"

MISSIONS.

ALL who believe in praying for special blessings, are earnestly requested to pray that success may crown our endeavor to raise a grand thank-offering for missions of \$5,000 before July 15, 1892.

BRO. WHITFORD reports preaching at Rock River and Walworth, Wis., Chicago, West Hallock, and Farina, Ill., and Jackson Centre and Stokes, Ohio; 23 sermons and addresses; congregations from 40 to 200; 10 prayer-meetings; 103 visits; the distribution of 800 pages of tracts, and 2 baptisms.

A SISTER in the West, ordering a copy of "Jubilee Papers," adds: "I am interested in all the plans of our denomination, and try to keep posted by reading the publications. I think there is much to encourage, and that we ought to press on with renewed faith and zeal to greater victories."

A SISTER sending twenty-five dollars for the Missionary Society, says: "I wish it were many times larger. My earnest prayer is that the coming year may be marked in us, as a people, as one of deeper consecration, which includes larger giving of means, as well as sympathies and prayers. May God abundantly bless the work and workers."

ELD. HUFFMAN recently spent ten weeks at Jackson Centre, Ohio. Eleven were added to the church; nine of these after baptism. This church, Stokes, ten miles away, and other places where Seventh-day Baptist families are living, constitute a large, interesting and important field; and altogether, it seems to us, ought to be self-supporting. We hope the brethren there will join in calling some able minister of the Word to labor in that part of our Lord's vineyard.

IN the *Baptist Teacher* for April, after referring to the critics of the sacred Scriptures, mentioning the second Psalm particularly, one of the editors, Dr. Henson, we suppose, says, "Until further advised we shall stand by David." In the same number of this excellent magazine he also says, "Those who would observe the seventh-day as our Seventh-day Baptists do, would crowd the Lord out of his own day and rob the church of the greatest of all commemorations." Now, according to the Scriptures, God spake, saying, "The seventh-day is the Sabbath of the Lord thy God;" and the Son of God said, "The Sabbath was made for man." Therefore, until further advised, we shall stand by the word of the Lord, Dr. Henson to the contrary, notwithstanding.

A NEW BOOK.

The appointment, by the Board of Managers, of the Rev. D. H. Davis and the Corresponding Secretary, to arrange for the celebration of the Fiftieth Anniversary of our Society, to be held beyond the Missouri River, at Nortonville, Kansas, August, 25, 1892, and for the commemoration of the William Carey Centennial, has developed into a plan to publish a collection of carefully prepared historical papers.

The book, "Jubilee Papers," of about 160 pages, to be printed at the RECORDER office for the Missionary Society, and with contributions from about twenty writers, will furnish substan-

tially the following table of contents: historical sketches of the Conference and Societies; our cause in England; our missionary operations previous to 1843; home missions for fifty years; the China Mission; the Holland Mission; our work for Jews; each of the Associations, with reference to their own mission work and their present needs; the woman's work and the young people's work for missions; and our educational movements, publications, and Sabbath Reform work. There will also be a paper upon the relation of home missions and Sabbath Reform to our country's progress, and a survey of foreign missions for a century.

It is believed that this will be a most valuable work on denominational history; one that ought to be owned and read in every Seventh-day Baptist family, for the sake of a needed increase of knowledge, interest, and zeal.

The price will be, post-paid, in paper, 50 cents; in cloth, 75 cents; and it will be out in August. We hope that 2,000 copies of the book will be wanted.

The book is not to be published for the sake of financial profit, but for the good it will do; and we must know in advance, and as soon as possible, how many can be sold. We therefore earnestly ask you to notify the undersigned at once, by postal-card, how many copies and what style of binding you will take. Pastors and others are fraternally urged to give us their aid in our effort to obtain, at an early day, the largest possible list of subscribers for this important book. Our middle-aged and young people are not familiar with our denominational history; and it will be the purpose of this book to furnish a source of interesting and valuable information. For every club of ten, we will give one extra copy.

ASHAWAY, R. I.

ARTHUR E. MAIN.

FROM O. U. WHITFORD.

Inclosed find my report for the quarter ending March 31, 1892. I spent the first six weeks, nearly, in Chicago. The brethren there thought it best for me to spend a month or more in the city calling on our people, also upon those who used to keep the Sabbath, and upon those who were some interested in the Sabbath question. The time was very pleasantly and I believe profitably employed. I also called upon some of our people living out in the suburban towns. While in the city I met with several committees of our church to consider the matter of a Depository in Chicago, a suitable place for it, the missionary tour of our theological students at Morgan Park, and other things of interest and importance to our cause in the city, and tried to render what aid I could. Baptized one who joined our church in Chicago, preached every Sabbath while in the city but one, and administered the Lord's Supper.

I spent the last half of February at home, resting and writing, but preaching Sabbath-days at Rock River, and once in a neighboring school-house where revival meetings were in progress.

The month of March was spent in a trip to West Hallock, Ill.; Farina, Ill.; and Jackson Centre, Ohio, as you suggested and desired. Found the going at West Hallock very bad. People could hardly get about with teams. There were about thirty persons in attendance Sabbath-day. I presented the work of our missions, especially the home field, and the present opportunities and needs. There being so few present, and learning that Bro. Huffman would be in Farina the next Sabbath, I re-

mained over another Sabbath in West Hallock, preaching in the morning and evening, and during the week calling on the families, talking with them on religion, about our missions, and answering what questions concerning them I could. When I arrived at Farina, Ill., to my surprise I found Bro. Huffman still there. He expected to have left for the East the week before, but on account of some new interest in the meetings he was prevailed upon to remain another week. This compelled me to stay in Farina two weeks in order to have opportunity to present our missions, their prospects, claims and needs. I enjoyed the meetings very much, gave what help I could, and in the meantime visited my old parishioners and talked missions to them, answering questions. The last Sabbath there, to a large congregation, I presented our missions with their present work and needs. My trip and visit to this my first parish was very pleasant, and the dear old friends gave me a cordial welcome. Bro. Huffman stopped off at Jackson Centre, O., to be with his old parishioners one Sabbath. He arrived there on Wednesday, held a meeting in the evening, and so much interest was manifested that he held meetings right along every night, and several were converted. When I arrived at Jackson Centre he was there, being prevailed upon on account of the interest to remain over another Sabbath. The meetings were continued, we together called upon the people, and a good work of grace was realized by the church. He baptized nine before he left. After he left I continued the meetings while I remained, and baptized one and received three into the church by giving the hand of welcome and fellowship. On the last Sabbath I presented the claims, present work, and needs of our various mission fields. In visits upon the families the question of their great need of a pastor and their obtaining one soon was freely discussed. I think they will at once make an effort to obtain a pastor, for they are now in a good condition to do it, and are in earnest about it. A visit was made at Stokes where Bro. Seager was holding a series of meetings, and I preached once. While I ran into Bro. Huffman in this trip unexpectedly at Farina and Jackson Centre, it proved all right and of mutual help and enjoyment. I think this trip to these three churches, though it took up more time than was intended or expected, by the presentation of our mission work, its opportunities for our cause, its present and future needs, upon the Sabbath to our people; and the talks about it and questions asked and answered in the family visits, will prove, if not at once, in the future, a wise and profitable one for our missions. I want to get time to present a series of articles in the RECORDER on our "Home Mission Field." The great need now, and for a number of years past and gone, is State Missionaries. There should have been one in New York and in Illinois ten years ago, and kept at work; and instead of losing so much in those States we would not only have held our own, but we should have extended our work and cause. We need now, right off, State Missionaries for Wisconsin, Minnesota and Dakota together, and for Iowa. I talk this and pray for it. How I wish I were rich, not for self, but for these interests, and our golden opportunities now in the North-west, West and South-west. It seems to me *now or never*; one dollar now is worth more to us than five ten years hence.

MILTON, Wis.

IT is hard to get people to see that anything is wrong upon which they have set their hearts.

FROM S. I. LEE.

When my appointment reached me I was engaged in cutting cord-wood and I could not immediately engage in the missionary work. I devoted about one week in February near home, and the month of March I spent in Arkansas Co., and on the route between here and there. The weather was very unfavorable much of the time. We had a snow and sleet storm which entirely prevented meeting six intended appointments, and gave a very small attendance at several others. Our brethren are so scattered there that they cannot meet often, but they seemed to be encouraged by my visit. Bro. Munroe took me from his house to Bro. Booty's, and then he and Bro. Hull came after me, making in all ninety miles travel with his team for the sake of having me preach for a week at points on Little Prairie, but the unfavorable weather made the effort nearly a failure. Thence he took me and Bro. Hull to DeWitt, where I preached three times. I stopped at Stuttgart but had no opportunity to preach, thence to Kingsland where I preached once and reached home yesterday. I must also mention the kindness of Sister Lewis, an Adventist, in giving free entertainment while in DeWitt.

FOUKE, Ark.

—BRO. LEE reports 5 weeks of labor; 16 sermons and addresses; congregations from 4 to 75; one prayer-meeting, and the distribution of 2,584 pages of tracts.

WOMAN'S WORK.

SOME one once asked Mr. Spurgeon, "How do you pray?" He answered, "I find a particular promise over against this need of mine, and then I simply tell the Lord of this need of mine, and plead the promise, and believe he will be true to it."

IN 1890 the 32,000 native Christians of China, gave \$38,000 for missionary work, more than one dollar per member. The best report that the wealthy churches in America can make is said to be not more than twenty-five cents per member.

OF the many good things that are being said of Mr. Spurgeon in these days when people are reviewing his life one is strikingly worthy of attention. It is that while he possessed no first-rate gifts, he did have a good supply of second-rate gifts in first-rate order. Herein lies a mental tonic for the most of people. But few possess the exceptionally rare, and great gifts. How could they be rare if this were not true? Yet how few reach the heights of influence, how very few even in the passage of the ages as this great man of "second-rate gifts in first-rate order." It was this good condition of his own individual gifts which made of him a great man. A. T. Pierson says of him: "The giant cedar of Lebanon has fallen, and the crash of its downfall has sent a sound of thunder over the continents." A "pastoral evangelist." That is not a princely nor a kingly summation of a man, as the world puts greatness. Go tell my disciples of the risen Saviour, but be sure thou dost tell it to the full of thy ability. That is about it. And he did do it, and that free giving like unto the lavish pouring of the costly spikenard upon the Master carries the name of the free giver down the ages.

THERE is a homely lesson in this for every-day people. There is, my sisters, a help right in the heart of this thought for us. Our talents may be not even second-rate, but if we will use them with anything like a proportionate degree to this great man in his use of his own abilities, it must be true that the Lord would make us so joyful that we could not possibly contain our joy within ourselves. The influence would be as contagion in the very atmosphere, and infect all who might come under it. Go tell of the risen Lord. One may tell it in one way, another in another way, and the third like these others may and must tell it according as her individual ability shall make her most efficient in transmitting the story. But by some means give out the saving message. And there is to each one of us some second or third or lower-rate gift by means of which we are each by nature fitted to testify in some way more effectively to somebody than any other one of us can do it. That sweet story of life for the sin-sick will not be told until each one of us does tell it freely, fully, through that special gift which is ours. Our own talents, no matter what they may be, in first-rate order! Not in second-rate order, but in first-rate order, that should be the condition. Not according to the ability which a woman hath not, but according to that which she hath, that is the preparation for work for the Master as surely as it ever was of giving to the God of Israel. The same merciful eye will rest upon any woman who works for Christ in this way as did rest upon him of old who could give but the least of them all.

WHAT NELL'S PENCIL DID.

Little Nell was the child of poor parents. She was delicate, and kept very much to herself when the other children were romping and racing about the street in which they lived; but give her a slate or a pencil, and she was quite happy.

One day a lady called and asked that Nell might come to Sunday-school. After some demur, because her mother said her clothes were too shabby, she was sent. The good news came with power to Nell's heart. She took it all in. Jesus Christ, the Son of God, had come from heaven to die for her. Doubt or fear never crossed her mind from the moment she understood this. She believed with all her heart and soul—believed and loved—for love must follow such belief. She grew very gentle and obedient. Even the father, who took little heed of his children, noticed it, and wondered a little what had come over Nell; she was so bright and so helpful.

One Saturday night when he came home with his week's wages, he pulled out of his pocket a long, smooth lead pencil. "There, Nell!" he said, popping it down, "what do you think of that for a present?" What did she think of it? How her eyes lighted and her cheeks flushed with rapture. She never had had such a pencil.

The joy of her new possession had not faded in the least when next day Nell went to Sunday-school. This day the teacher told them she was sending to the lady in China a box of things that would be useful to her Chinese friends and their children. She asked any child who cared to do so to send something, however small, "for Jesus' sake." "The tiniest thing you send for him he will not forget or overlook. He will use it."

I do not know what the other children thought or did; but I know that Nell went home filled with the thought of what she could do. Think as she might, it seemed to her that she had nothing to give. She cried herself to sleep, because she had not any thing for the Lord Jesus, who had given her so much.

The box was to go on Thursday, and the evening before there was a meeting at which a mis-

sionary was to speak, and the children from the Sunday-school were asked to tea at the school-house. They all came, and among them Nell, clutching her precious pencil. When the box was placed on the table for all who liked to put in their offerings, she crept up and dropped it in. She had given her all.

* * * * *

A few months later, a lady with a very tired face sat in a bamboo grove, writing diligently in a terra-cotta copy-book, such as school-boys have, with a long, shining cedar pencil. She was preparing notes for an address to be given that evening. She was tired, because she met so much discouragement. She had come to that strange land to tell of Jesus, and scarcely any one would listen. One or two, perhaps, cared to listen; but she could not feel sure of a real impression having been made on any one.

She began to write again. She was using little Nell's pencil. It was the only thing in the box she had kept for herself, and she had kept it only because it was useless as a gift. The Chinese do not use pencils. She grew absorbed in her work. It was not easy to think in Chinese, to be sure that she was making her meaning plain. She forgot every thing but her anxiety to be a faithful messenger. As she warmed to the subject her pencil flew over the paper.

A rustling sound attracted her attention several times. At last she looked up. A group of children had stolen in, and were watching intently the movements of her pencil. With their almond eyes and tawny skins, and their curious unchildlike faces, they were yet as eager to see this wonder as ever were the noisier children of our English cities. Even fear of the foreigner was lost sight of. The lady smiled pleasantly, and, taking a sheet of paper, drew a little sketch of the scene before her. Exclamations came from the children's lips, and they drew closer. They began to beg for the pencil. "But I cannot give it to you all," she objected. That was a difficulty—they were silent and looked disappointed. A thought struck her. "Look," she cried, "it is long. I will cut it into as many pieces as I can, and give you each a piece as far as it will go, but on one condition—you must promise to bring me to see your mothers; you must ask your mothers to invite me to your own homes."

The bargain was quickly struck, and the pencil cut and distributed. It went the further because some were members of the same home, and one piece sufficed. They dispersed in great contentment. The little Chinese children kept their promises; to each home Miss Campbell was asked. And the invitation, given first for the children's sake, was renewed for her own. That lead pencil was her means of entry to twelve houses. In many she found friends; in all she delivered her message. The day cometh that will declare the results.

This is what little Nell's pencil did, and I cannot help believing that in heaven she will meet some of those children to whom it brought the good tidings that Jesus died for them.—*Mary Gorges, in The Christian (London).*

It has been said that if we tell men that good works cannot save them, but that Jesus saves the guilty who believe in him, we take away all motive for morality and holiness. We meet that with a direct denial. It is not so; we supply the grandest motive possible, and only remove a vicious and feeble motive. We take away from man the idea of performing good works in order to salvation, because it is a lie; good works will not save a sinner, nor is he able to perform them if they could save him. But when we tell men, "Believe in the Lord Jesus Christ, and thou shalt be saved," if they exercise faith they are saved; and being saved, there grows up in their hearts gratitude to God, and from this springs a loving desire to serve God on account of what he has done; and this motive is not only very powerful, but it is very pure, because the man does not then serve God with a view to self, but he serves him out of love; and works done out of love to God are the only good works possible to men.—*The Rev. C. H. Spurgeon.*

THE SABBATH RECORDER.

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"ANEW in the heavens the sweet stars shine,
 On earth new blossoms spring;
 The old life lost in the life divine,
 'Thy will be mine, my will be thine,'
 Is the song which the new hearts sing."

ALL remittances for *Sabbath Reform Library* should be sent to Room 100, Bible House, New York City.

THE funeral of Bro. Titworth, whose death was mentioned last week, occurred on Wednesday afternoon, April 27th, at Dunellen, N. J. Ministering brethren from Plainfield and Shiloh, N. J., New York City and Alfred Centre, N. Y., and Ashaway, R. I., were present and participated in the services, which were simple and touching; and just before the setting of the sun the weary body was laid to rest in the beautiful Hill-side Cemetery, near Plainfield.

WHEN a good man makes a mistake or commits a sin, a great cry is made against him by all the defamers of Christians and the Christian religion. It does look bad. Did you never notice that a spot of mud on a white dress shows plainer and so looks worse than on a brown calico? What then? Shall a man give to his character the habitual color of earth in order that an occasional mud spot on it may not be so easily detected?

BISHOP ARNETT, of the African Methodist Episcopal Church, speaking upon the negro question a short time ago said, in substance, that the future of the negro race in this country depended largely upon the proper use of three books, the Bible, the spelling-book, and the bank-book. The statement will apply to others than negroes. The truths of the Bible, understood and practiced, awaken conscience, give motive and inspiration to life and unlock the doors of heaven; the spelling-book stands at the bottom of that entire system of common school education which is the glory of our country, and through which the great mass of our people are being made fit for the responsible duties of citizenship; while the bank-book represents not only so much cash, which is a good thing to have at one's finger tips, but it stands for a certain amount of energy, enterprise, and industry without which no person or people can long thrive, if indeed they may be said to survive. The good Bishop, therefore, condensed a world of wisdom into the terse sentence above quoted from him.

THE fourth grain-laden ship for famine stricken Russia, the *Tynehead*, which will probably have sailed from the port of New York before this reaches our readers, goes out with a cargo of corn, the gift of American women. It has been found, in answer to the question of the wisdom of sending corn, that it will serve a

double purpose, as it will also save the horses and cattle, and so prevent a second famine. This cargo of corn, consisting of 225 car loads of fifteen tons each, and valued at \$60,000, comes from the State of Iowa. A committee, under appointment from the Governor, of eleven women, one for each congressional district and two at large, have been the collectors, receiving purchase money or the grain itself in amounts varying from a single bushel to a car-load. The secretary of the committee was Miss Alice French, the "Octave Thanet" of literary note, who gave one month to the work and raised \$20,000. All this has been done absolutely without expense, railroads, telegraph and express companies, as well as individuals, giving their services. The work of the women does not end here, but three ladies, one a physician, go to Russia to nurse the sick, and establish kitchens in the famine districts for the purpose of teaching the peasants the preparation of wholesome, nutritious foods from the American grain. All honor to the women of Iowa; may their generosity incite the women of other States to follow their noble example.

THE issue between Col. Ingersoll and the Rev. A. C. Dixon, of Brooklyn is now fairly made. It will be remembered that some months ago the reverend gentleman, in some lectures on "Ingersollism," among other things denounced the brilliant Colonel as the champion defender of those who were compassing the corruption of youth. On seeing these statements in the public prints, Col. Ingersoll wrote to Dr. Dixon, demanding a retraction of the statements, and threatening a prosecution for libel in case the demand was not complied with. Dr. Dixon replied that he made the statements because he believed they were true, and that he was prepared to substantiate them. Suit was then entered by Mr. Ingersoll against Mr. Dixon on charges of libel. The latter, through his attorneys, Tracy, Boardman & Platt, has just filed his answer to these charges. In this answer the preacher quotes from public documents showing that the lawyer's name had repeatedly appeared at the head of large petitions asking Congress for a repeal of the law forbidding the use of the mails to the vendors and circulators of immoral and vicious literature; that he had publicly denounced those laws as unconstitutional; that he had personally appeared before the President of the United States as chief petitioner for the release of a noted prisoner who was suffering imprisonment for violation of that law; that in an introduction to a certain book he had given his unqualified and hearty approval of its teachings among which are that lying, stealing and unchastity are right and proper, etc. In these and other similar references made by Dr. Dixon, dates, names and other specifications are given so that it appears to make a strong defense. Of course the plea will be made that the law forbidding the sending of certain classes of matter through the mails is an abridgement of the free and equal rights of all citizens; but the right to corrupt the youth of the country without let or hindrance has never yet been conceded. The utterance of libelous charges against Mr. Ingersoll, by Dr. Dixon, even when clearly proved to be such, would be a matter of very small moment compared with the wholesale corruption of youth which would follow the free circulation of the obscene and immoral literature against which the postal laws were aimed. There is much involved in the pending suit.

COLUMBUS DAY.—OCT. 12, 1892.

The 400th anniversary of the discovery of America is the day fixed for the formal dedication of the Columbian Exposition grounds in Chicago. The idea of making it a national celebration through the public schools, as first suggested by the *Youth's Companion* more than a year ago, has been taken up by Exposition officials, prominent educators, and large numbers of the 13,000,000 scholars composing our public schools. The true import of the day has been well set forth in the following words from the *Boston Herald*:

It is a day that reaches back through four centuries of progress, and includes all that America has passed through in these four hundred years. This celebration looks forward as well as backward. Tennyson says that "Men may rise on stepping-stones of their dead selves to higher things," and it will be impossible to have this day celebrated without casting a horoscope of the future as well as taking a survey of the past, and the younger generation which thus shares in the celebration will look forward into the future with the spirit of those who catch the national impulse for greater and higher things.

Enthusiasm in regard to the proper observance of this celebration is already rising. At the National Convention of the Superintendents of Education held in Brooklyn, in February, an executive committee was appointed who should have the whole matter in charge. They have issued a message, extracts from which we gladly give, looking for a warm and general response from our people, who have always stood in the front ranks in all patriotic and educational movements.

To the scholars of the public schools of the United States, the Executive Committee of the Columbian Public School Celebration sends the following message:

The 12th of October, 1892, the 400th Anniversary of the Discovery of America, ought to be observed everywhere in America.

The day will be marked in Chicago by the dedication of the Columbian Exposition grounds. The day also may be signalized in every town and village in the Republic by a local celebration of which the public school is the centre. The public school is the one characteristic institution which links all neighborhoods together, and can thus furnish a common bond for a national celebration. It is the ripe fruit of the four centuries of American civilization. The public school of to-day sways the hundred years to come.

This Executive Committee now appeals to the scholars themselves to be the first to move. It is for you, scholars of the American public schools, to arouse a sentiment in your schools and in your neighborhoods for this grand way of celebrating the finding of America. Educators and teachers will meet you from their side. But it is for you to begin. You will make it succeed if you unite to say that it ought to be done. The interest of the public will be awakened if the scholars join in the earnest request that the school be allowed to be the center of the day's observance. There are thirteen millions now in the public schools. You have the chance to conduct a patriotic movement which will have a place in history, and will strengthen the Republic through the coming century.

A programme of exercises will be furnished by the Executive Committee. It will be simple and adapted to any school, yet so arranged that more elaborate exercises may be added wherever desired. The aim of this official programme will be that certain leading exercises may be the same in every school in the Republic; and that at least in one feature the Chicago programme and the school programme may be identical.

The duty of your local committee will first be to interest the citizens and to prepare the school. Processions may be arranged. The veterans, both North and South, will gladly be escorts for the schools. The other military, civic and religious organizations of each town will lend their aid if they see that the schools are determined that the celebration shall be worthy of the day.

On October 12th the stars and stripes should be floating from every school-house in the Republic.

It is the hope of the friends of common school education that not one public school in the United States will allow itself to be left out in this most memorable celebration.

EXECUTIVE COMMITTEE.

Francis Bellamy, *Chairman*, representing *The Youth's Companion*, Boston, Mass.

John W. Dickinson, Secretary of Massachusetts Board of Education.

Thomas B. Stockwell, Commissioner of Public Schools of Rhode Island.

W. R. Garrett, Superintendent of Public Instruction of Tennessee.

W. C. Hewitt, Superintendent of Michigan Educational Exhibit at World's Fair.

ORIGINAL SIN.

An article in the RECORDER of April 14th, criticising mine of March 3d, places me in a light in which I do not wish to stand.

Controversy, especially when it involves antagonism to the cherished views of a Christian brother, is not congenial to my feelings. Therefore, after having sought divine guidance in this matter, I very reluctantly attempt to place before your readers what I understand to be the teachings of both reason and revelation concerning the physical and moral status of our first parents subsequent to, and consequent upon, their original transgression; and also some thoughts pertaining to the results of the fall of our progenitors as manifested in the history of their descendants. Let the readers of this paper know that the writer hereof believes in the eternal prescience of Jehovah; that he is a being who declares the end from the beginning, and from ancient times the things that are not yet done. Isa. 46:10. I believe that God is the author of the laws of heredity, gestation and transmission of species; and I do not entertain the opinion that the Creator was disappointed in the outcome of the trial of our first parents; but what has all that to do with the notion of some persons that if these things be conceded God must be the author of sin?

Let me answer the question, Does the Bible teach that physical death is the penalty, or, if you prefer, is it the consequence of sin? Please bear in mind that I do not discuss the question of the mortality or immortality of Adam prior to his transgression of the divine prohibition. What saith the Scriptures? That is so plain and explicit that there is no occasion to assume anything concerning it. Jehovah said to Adam concerning the prohibited fruit, "In the day thou eatest thereof thou shalt surely die." Can there be any valid ground of objection to regarding *that* threatening as comprehending the whole penalty of the law, and in connection with other Scriptures does it not conclusively prove that the dissolution of the body is included? As clear, unequivocal evidence that death is the direct result of Adam's sin I quote 1 Cor. 15:21, 22: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die so also in Christ shall all be made alive." Can there be any doubt that Adam is referred to by the word "man" in the first part of the 21st verse, by whom it is asserted that death came, and that the same word in the latter part of that verse refers to Christ by whom it is declared came also the resurrection of the dead, since it is asserted in the 22d verse, "For as in Adam all die so also in Christ shall all be made alive?" If the resurrection through Christ, spoken of in these scriptures means the resurrection of the human body from the grave, then, inevitably, the death which in Adam all die, must be physical dissolution.

I cannot see how any man of sound mind can deduce from those inspired statements any other meaning than that given above. But yet, as a work of supererogation in establishing the scripturalness of the doctrine that physical death is the direct consequence of sin, I refer the reader to Rom. 5:12-19. Let these inspired announcements be carefully read and pondered. The subject is an interesting, but painful and momentous one, involving some of the most difficult, mysterious, and profound problems within the whole range or compass of revealed truth. The 12th verse, in plain, unmistakable terms, asserts that through one man sin entered into the world, and with equal

clearness declares that death entered the world through sin; and does any person need to be informed who that one man was through whom sin entered the world, or that the original transgression of Adam, or what theologians very properly denominate original sin, is *the* sin of which Paul speaks in this verse? In this portion of inspired truth the apostle places the fearful consequences of Adam's sin over against the greater blessings which come to man, especially to the redeemed through Christ. In some of these verses the loss through Adam and the gain to man through Christ seem exactly parallel. This seems to be the meaning of the 18th verse. "So then as through one trespass *the judgment came* unto all men to condemnation, even so through one act of righteousness *the free gift came* unto all men to justification of life." I have no doubt that all which was lost through Adam, and infinitely more, will be recovered to the redeemed in Christ,—not in this life, but in the life to come.

There is a thought pertaining to the destiny of the descendants of Adam who die before they reach the age of accountability, that I desire to express. The inspired writings give us very little light on this point. There is one passage (John 1:29), that may have a bearing, as I conceive, on this question. John said of Jesus, "Behold the Lamb of God that taketh away the sin of the world." As the word sin is in the singular number it may possibly refer to the original sin, and to its removal through Christ. The opinion I wish to utter is that I have no doubt of the future endless well-being of all who die free from personal sin. But I believe their well-being must in some way be achieved through the redemptive work of Christ, the second Adam. But, brethren, whoever you may be, the counsels of Jehovah are too profound and deep to be fathomed by me. I have no line which can measure infinity. If I see, or think I see, anything inconsistent with the wisdom and goodness of God in the sacred writings or in the administration of the providential government of the world, would it not become me to confess my ignorance and lack of capacity, and adoringly and trustingly bow at the footstool of sovereign wisdom and love, and humbly wait for the clearer light of eternity?

In further discussing the question pertaining to the sin of Adam and its effects on himself and on his posterity, I assume the following interrogative proposition, which I hope to make clear, is not mere assumption. Did the sin of Adam so affect or vitiate both his physical and moral being as to render him incapable of begetting a pure, uncorrupted offspring? I do not know that we can have any more conclusive proof of his incapability to produce pure, untainted posterity than the fact that, as far as we have the means of knowing, there never has been, among the descendants of Adam, from Cain his first-born who became a murderer, to this day, one human being that was entirely free from the imperfection and taint of depravity, which have characterized our race everywhere from the beginning of time. What has been the verdict of the wisest and best heathen in regard to the moral character of man? Let us notice what George Christian Knapp, Professor of Theology in the University of Halle, Germany, has to say in his "Lectures on Theology," page 261: "Socrates is said by Plato to have complained that all nations, even the most cultivated, and those most advanced in intelligence and knowledge, were yet so depraved that no human discovery or art sufficed to remove the disorder." The writings of Plato, Aristotle,

and Cicero, are full of expressions of the same kind. Plato says in his *Meno* that children by nature are not good, for in that case, says he, ironically, "it would only be necessary to shut them up to keep them good." If little children are morally good, what a pity that no means were ever devised to keep them so. To my view it appears utterly inconsistent with the dictates of unperverted reason to entertain the belief that the tide of moral corruption, wickedness and sin, of every name and kind, which the history of our race discloses, could possibly have issued from a pure fountain, which must be true if every child comes into the world pure and free from inherited corruption. If infantile nature be morally pure, how could it be possible that the race should have become so abandoned to wickedness as to place Jehovah under the moral necessity of sweeping the whole human family from the face of the earth excepting only one family? Jehovah said that every device of the thoughts of man's heart was only evil all the day. Gen. 6:5. And in Gen. 8:21 he said, "The device of the heart of man is evil from his youth." These assertions harmonize with Psa. 58:3, where it is asserted that the wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Facts similar to the above are manifest in the general history of the infantile descendants of Adam.

The doctrine of the native purity and exemption from depravity of our infantile offspring is purely a groundless fiction, and utterly without support in the Word of God, in the earliest developments of their moral nature and disposition, or indeed, from any other source. So far as I am aware the doctrine was begotten in the brain, or imagination, of a religious teacher of the fifth century, bearing the name of Pelagius, but it has never, to any considerable extent, been believed by evangelical Christians. Nothing is plainer than the established laws of heredity, that no animals, human or other, can beget offspring essentially diverse from their parentage. If, therefore, Adam, through sin, became depraved, he could not possibly beget a child free from imperfection and depravity. When, in Gen. 5:3, it is said, "Adam lived a hundred and thirty years, and begat a son in his likeness, after his image," the sense of the passage is too obvious to need elucidation; and when Job 14:4 asks, "Who can bring a clean thing out of an unclean?" and answers, "Not one," we deem that question and answer eminently pertinent, in proof of the view here presented. But why should more be said on this question? If I were traveling in an unknown region and should discover a stream of water and should taste and analyze its waters and find that they were bitter to the taste, and also possessed certain other peculiarities found in no other water, and if also I were to examine and trace that stream to its source and find that it everywhere has the same characteristics in taste and ingredients, and though the fountain might be hidden from view, would any person deny that this stream, issuing from that fountain, infallibly determines the nature and characteristics of that fountain?

I have been a pastor in the Baptist denomination forty-seven years, have freely associated in public and in private with as sound theologians as there have been in the State, and have some knowledge of the doctrines taught in the theological schools of Protestantism, and am free to say that I have no remembrance of ever having heard the doctrine of the native purity of children advanced by any one, unless it might possibly be a Methodist brother in search of a basis for infant baptism. Such an one might be found to talk of the purity, native purity of little children, although John Wesley took a very different view of the ground of infant baptism. In his treatise on that subject he said, "If infants are guilty of original sin they are proper subjects of baptism." Let it be borne in mind that I have not said that infants are guilty of original sin. I wish to be understood as holding that the posterity of Adam do necessarily inherit an imperfect, depraved nature.

NILES KINNE.

BARRY, Ill., April 21, 1892.

YOUNG PEOPLE'S WORK.

My cherished plans and hopes may fail,
My idols turn to dust,
But this I know, my Father's love
Is always safe to trust;
These things were dear to me, but still,
Above them all I love his will.

Oh, precious peace within my heart;
Oh, blessed rest to know
A Father's love keeps constant watch,
Amid life's ebb and flow;
I ask no more than this; I rest
Content, and know his way is best.

—Selected.

It is the very essence of religion to trust God, to love his will, and to be contentedly resigned thereto.

To TRUST God ever and always is to have such faith in him as is akin to that unswerving "fear of the Lord" described by the sages of old and illustrated in the life of Job. Oh! that the world had more of such a faith, a faith that nothing can shake.

To LOVE God's will is the very centre of New Testament morality. To do God's will is morality, to love God's will and out of love to do it is Christianity. God's law is to be written upon the hearts of his people when the new covenant is made with them. Christians however are slow to realize this, and their way of approaching, not simply the law as written upon the stone tables, but even the earnest behests of our faithful Saviour is as though they were external regulations rather than expressions of what ought to satisfy the loving desire of God's children to perform his will.

If we have this trust and this love we can but be peacefully resigned to our Father's will, and be content with what he sees fit to send us in this life, knowing that it is only a preparation for the perfection of life in his heavenly kingdom. His way of discipline is best, and out of our light afflictions there may come eternal glory. Let us then trust him, love his will and be content with what he does.

OUR CHURCH COVENANT, WHAT IS IT, AND DO WE LIVE UP TO IT?*

W. H. GREENMAN.

A covenant is a mutual consent or agreement of two or more persons to do or forbear some act or thing.

God graciously condescended to enter into covenant relations with Israel, promising to be their God and accepting them as his people. They received his revelations and ordinances of the true religion and means of grace, not merely to benefit them individually, but for the ultimate spreading of the blessings of salvation over all the earth. When the children of Israel kept their covenant God's presence was with them. He guided and watched over them, and they were prospered and blest. But when they forsook God and refused to obey him, he left them to their own wicked ways, and by their history we see how they suffered defeat, and were carried hither and thither by their enemies, how they relapsed into idolatry and degradation, and finally by rejecting their Messiah were scattered among all nations; and not till they accept that new covenant can they again become the chosen people of God. God has always been true to

his part of the covenant, but how often have his people failed to keep their part.

Every true child of God, to-day, is bound by strong and sacred covenant relations to him and to each other as members of his church. The question that should most concern us as young people of our churches is, Are we living up to our covenant relations?

The first article of our covenant* reads: "We covenant and agree to keep the commands of God and to walk in the faith of Jesus, and submit ourselves to be disciplined by the church according to Scripture." Our heavenly Father only knows how we obey his commands. He alone can look down into our hearts and see the motives, purposes, desires, and longings we have to be true and faithful to him. Were it not for his love and mercy how soon we should be cut off for our many failures. Let us realize more fully the sacredness of our covenant relations with God and strive more earnestly to live up to them to the best of our ability, and thus receive renewed strength and more of Christ's presence continually with us.

The second article reads: "And also to endeavor to keep up meetings for worship on the Sabbath; and to attend punctually, as far as practicable, to all the appointments of the church." Perhaps as young people we more fully live up to the first clause of this article; but how greatly we fail in the other appointments of the church. Do the young people attend punctually, as far as practicable, our Sabbath evening and other prayer-meetings? Do we excuse ourselves from attending because we are too tired, do not feel like going, live too far away, or (as I sometimes think) live too near the church; or are we so absorbed in worldly affairs that we do not have any desire or interest to meet where God meets with his children? Or are we found each Sabbath evening at our prayer-meeting, unless we have an excuse we would willingly render to Christ, feeling that our presence and help are necessary for the upbuilding and strengthening of the church and for our highest good? Do we look forward to the meetings and find them a means of grace to help sustain us in our daily walks of life? Do we unite in the prayers and testify of God's goodness and mercy, and thus receive his blessing? Are we helped and strengthened in life's purposes and endeavors by the prayers and experiences of our brothers and sisters, and do we esteem them more and sympathize with them because they are passing through difficulties and trials similar to our own? Do we leave the house of prayer feeling that the presence and blessing of God has been with his children? Are we better prepared by the meeting for the services of the Sabbath? Do we attend punctually our covenant meetings, and there in God's sanctuary renew our covenant with him and his people? Are we drawn nearer to Christ, thereby receiving that rich preparation to partake of the Lord's Supper? Do we absent ourselves from the business meetings of the church when our presence would be helpful?

Third article: "And also to bear our proportion of all the necessary burdens and expenses of the church, according as God has blessed us with means to do with." Do we feel our responsibility in this respect and meet it cheerfully, or do we by our selfishness let the burden fall on some one else?

Article fourth: "And further to watch over each other for good, and pray for each other, to the in-

tent that we may abound in all wisdom and spiritual understanding; and these things will we endeavor to do by the help of our Lord Jesus Christ." Do we pray and watch over each for good, having at heart the highest interest of our brothers and sisters? Do we pray for and plead with wandering ones, seeking to bring them back to the fold of Christ? Do we speak a kind word and do a helpful act to those who are discouraged, tempted and tried? Do we reach out our hand to rescue our brother when he falls, or do we push him down? In these things do we always follow the example of our Saviour and seek his help to do them?

Do we fully realize the sacred and solemn relations we have entered into with our God and each other? Should we not tremble for fear of the consequences? A faithful performance on our part would bring blessings to us and tend to the upbuilding of the church of Christ. The influence would be far-reaching. Our pastors would be sustained and strengthened in their work. Our benevolent enterprises would not lack the means to carry them successfully forward. Our churches would have new life and rapid growth. If we live up to these requirements to the best of our ability, then are we prepared for activity in all the lines of work in our Endeavor Societies. May we not, now, resolve to perform more faithfully these duties which are resting upon us, seeking the help and strength of Christ which he is so willing to give?

OUR MIRROR.

THE Young People's Society of Christian Endeavor of the First Alfred Church has adopted the following testimonial:

WHEREAS, The Rev. W. C. Titsworth has passed from earth into the Fuller Life, therefore

Resolved, That we, the Society of Christian Endeavor of the First Alfred Church learn with deep grief of the death of him who was the organizer of our society and its earnest supporter; and

Resolved, That we have not forgotten and cannot forget the help that he gave us in true thinking and noble living; and the lessons of loyalty to Christ which he gave us by word and deed.

Resolved, That in this hour of grief our own faith is made bright by the memory of his faith in the things unseen and eternal; and we rejoice that he is in the presence of the ever-living, ever-loving Father.

Resolved, That we will pray for the consolations of God to abide with the stricken household, and that we send to Mrs. Titsworth and her family messages of heart felt sympathy.

ORRA S. ROGERS, MARY LEWIS,
CHAS. M. POST, MYRA CLARK, } Com.
EDWIN H. LEWIS, AGNES ROGERS, }

A YOUNG man is looking for an opening for a jeweler's shop, with a general repair department, among Sabbath-keepers. Anyone knowing of such a possible opening will confer a favor by communicating with the Editor of the Young People's Department, the Rev. W. C. Daland, Westerly, R. I.

MR. SPURGEON'S publishers report that they have a sufficient stock of his sermons on hand to last for at least twelve years. As a rule, only one sermon per week has been published, while Mr. Spurgeon preached three, all of which were reported *verbatim*. The sale will undoubtedly keep up for a considerable time; but, says the *Christian Advocate*, Mr. Spurgeon's personality and work had so much to do with the popularity of his sermons that we fancy the demand will diminish in a comparatively short time.

*Read at Albion, Wis., Feb. 23, 1892.

*The writer is a member of the Milton Junction, Wis., Church.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

SECOND QUARTER.

April 2.	The Way of the Righteous.....	Psa. 1: 1-6.
April 9.	The King of Zion.....	Psa. 2: 1-12.
April 16.	God's Works and Words.....	Psa. 19: 1-14.
April 23.	The Lord my Shepherd.....	Psa. 23: 1-6.
April 30.	The Prayer of the Penitent.....	Psa. 51: 1-13.
May 7.	Delight in God's House.....	Psa. 84: 1-12.
May 14.	A Song of Praise.....	Psa. 103: 1-22.
May 21.	Daniel and his Companions.....	Dan. 1: 8-21.
May 28.	Nebuchadnezzar's Dream.....	Dan. 2: 36-49.
June 4.	The Fiery Furnace.....	Dan. 3: 12-25.
June 11.	The Den of Lions.....	Dan. 6: 16-28.
June 18.	Review.....	
June 25.	Messiah's Reign.....	Psa. 72: 1-19.

LESSON VII.—A SONG OF PRAISE.

For Sabbath-day, May 14, 1892.

SCRIPTURE LESSON.—Psa. 103: 1-22.

INTRODUCTION.—This Psalm is one of David's, written, it is generally supposed, in his declining years. Worldly pleasures were of little worth, and worldly station of less moment. Praise to God, who had led him on, causing him to triumph over his enemies, was the summit of his joy, and to glorify the Lord the substance of duty.

EXPLANATORY NOTES.—v. 1. "Bless the Lord." Declare him blessed. Praise and regard him with affection. "All that is within me." My physical, mental and spiritual nature. All my powers. "His holy name." Signifying his nature and attributes. The glory of God's name is holiness. v. 2. "Forget not all his benefits." The sum of them. Forgetfulness is base ingratitude. Could the Christian see clearly he would observe himself living securely in the midst of great dangers. We live because divine providence is round about us. v. 3. "Forgiveth . . . iniquities." David had richly experienced this. A choice boon of grace. The first in order of our religious experience. "Healeth all thy diseases." Sin is the mortal malady which God in Christ alone can heal. All healing power of the body is also from God. v. 4. "Redeemeth thy life." Buys us back, we being sold under sin. Ransomed from spiritual death. "From destruction." Grave. Many wonderful escapes from death had David experienced. Also from the eternal death. Christ is the Substitute. "Crowneth thee." Heirs of God are to share in the glory of his kingdom. Made kings and priests unto God. "Tender mercies." Warmest affections. v. 5. "Satisfieth thy mouth." Or thy soul. All needs fully supplied, so that "Youth is renewed like the eagle's." Becomes vigorous like an eagle. There belong to youth, hope, enjoyment, innocence, strength, growth, all of which, in a spiritual sense, God gives to his beloved children who trust and obey him. v. 6. Not only for David, but these blessings are samples "for all that are oppressed." God will not permit enduring success to those that oppress their fellowmen. If justice leave worldly courts it will be found in the tribunal of God. "Executeth righteousness." Or, *doing* righteousness is Jehovah. Constantly doing. v. 7. "He made known." Ex. 34: 6. By his revelation of himself. "His ways . . . his acts." Ways of dealing with them. Christians know from the Scriptures his ways of covenant grace, and from experience his acts of mercy. v. 8. "The Lord." Jehovah. "Merciful and gracious." All are sinners and need mercy. God abounds in pardon and his grace bestows favor. "Slow to anger." He has righteous indignation, but he waits and waits before executing judgment so that the sinner may have no excuse for his impenitence and wicked neglect. "Plenteous in mercy." Overflowing with it. There is no end of the treasures of his grace. v. 9. "Will not always chide." Strive or contend. As soon as men repent he drops the matter, the quarrel ends. He forgives and forgets. v. 10. "Dealt with us after our sins." If he had there would be no hope for us. "Rewarded . . . according to . . . iniquities." The judgments we merit are not all inflicted. v. 11. "For as the heaven is high." A boundless extent, who can measure its height? "So great is his mercy." No more to be measured by man than are the heavens and heaven of heavens. "That fear him." Obedient to him. v. 12. "The east from the west." How far is it? Then if "transgressions are removed from us" upon repentance, we may know God wonderfully forgives. There is pardon, justification and sanctification. v. 13. "A father pitieth." Has com-

passion. We are weak mentally. God instructs; we are froward, and he bears with us; sick, and he comforts; sinning, and he forgives; wronged, and he takes our part. v. 14. "Knoweth our frame." He created us and knows how we are made. Our temperament and infirmities from long sinfulness and inherited depravity. "Dust." Made of it and shall return to it. We forget this; God does not. v. 15. "Days as grass." Emblem of the perishable. Man flourisheth as the flower, best according to nature, yet comes to a final end so far as the mortal frame is concerned. v. 16. "Wind passeth." Jer. 4: 11, 12. Not a tempest sweeping him away, simply a touch of the east wind bears him off. Just a puff of foul air may lay low the strongest man. "The place . . . know it no more." The place where man was born and lived will be as though he had never inhabited it. O proud man, consider your doom. v. 17. "But." Behold the contrast. "Everlasting to everlasting." Is God's remembrance of his covenant with those that love him. Here are *conditions* of mercy and salvation. It is to the loyal, loving, obedient soul. "His righteousness." Justice. Deut. 7: 9. v. 18. "Keep his covenant." Agreement to obey the ten commandments on man's part, God agrees to bless and save. A mutual covenant. "Remember commandments to do them." Doing is the religion that counts. Not everyone that says Lord, but he that *does*. v. 19. "Prepared his throne." Fixed it, established it forever. "In the heavens." The glory of his dominion; supremacy of his empire; vastness of his empire.—*Spurgeon*. "Ruleth over all." The universe. v. 20. "Bless the Lord." His hosts, servants, creatures. "Angels that excel in strength." Mighty ones of heaven. They always do God's will and always praise him. Are ready to listen to his voice. v. 21. "His hosts" Perhaps intelligences of a subordinate rank. They are ever ready to be practical in their love and service. Examples for man. v. 22. "All works." All that God has created in heaven or on earth. "O my soul." Leave me not out. I will join the ranks of them that praise Jehovah God.

LEADING THOUGHT.—The usefulness, happiness and beauty of a praising spirit; the duty of gratitude to the Giver of all mercies.

SUGGESTED THOUGHTS.—Voice and life should praise God. Praise should be in form and spirit. It should be both private and public. Infidelity has no songs, no hymns of joy.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning May 8th.)

REASONS FOR PRAISING GOD.—Ps. 103: 1-5, Eph. 3: 20, 21.

In the outline of our Sabbath-school lesson are reasons for praising and regarding God with feelings of tenderest affection. Look at them once more and amplify each reason. All genuine Christian action is in a sense praising God. All true prayer renders to him praise. Worship in general, or the homage of the soul paid to God, praises him. A view of the divine attributes and prerogatives; a view of the soul's dependence upon God; of the grace and faithfulness of the Creator; all that is implied in these things are reasons for heartfelt praise. But how can we refuse to offer praise for the inestimable gift of God, Jesus Christ, the Saviour of men? And for the promises of the Father to him, as the representative and surety of his people? Observe how the divine promises originate in the love of God, and express it, and how the design of them is our restoration to purity and happiness. They are God's overflowings of heart toward a fallen, lost race, and awaken a wonderful sense of his infinite benevolence, as we view them in connection with the expedient adopted that his goodness might have access to us, all promised blessings being conveyed by Christ's sufferings. In God's unspeakable gift is the fountain of life; in his light shall we see light. Then "bless the Lord, O my soul; and all that is within me, bless his holy name."

SCRIPTURE REFERENCES.

1. God is worthy of praise. 2 Sam. 22: 1-4.
2. He is glorified by it. Ps. 22: 22, 23; 50: 23.
3. It is acceptable through Christ. Heb. 13: 12-15.
4. High and low, young and old, all creation are to praise him. Psa. 148: 1-14.
5. With psalms and hymns. Eph. 5: 19, Col. 3: 16.
6. With gladness. Jer. 33: 11, 2 Chron. 29: 30.
7. For temporal and spiritual blessings. Psa. 104: 1, 14; 136: 25; 103: 2-4, Eph. 1: 3.

FROM the vantage-ground of the heavenly hills we shall see more clearly than in the valley of shadows, why life is what it is.

Praise ye the Lord, for he
Redeemeth thy life,
And forgiveth thy sins.
In all places will my
Soul bless the Lord.
Evermore bless his name.

—WHAT about teacher's meetings?

—ARE they an expensive luxury, or is time too valuable to hold them, or are they unimportant, or are we too lazy to attend them? Which?

—LOOK at the statistical reports of our Sabbath-schools for 1891. Eighteen schools replied "Yes" to the question, "Are teacher's meetings held?" Just six twenty-fifths of those reporting.

—IN the Eastern Association were 2; Central 4; Western, 3; North-Western, 8; and South-Eastern, 1. This is not a very good showing if such meetings are as valuable as represented.

—THE experience of the writer is quite limited having led such meetings only two years. But that was sufficient with the testimony of others to prove to him that they are valuable aids to Sabbath-school workers.

—SOME hold them from house to house, others at the church after a prayer-meeting, but many successful leaders say that the parsonage or some central place is found to be better, and to gather around a table, close together, looking into each other's faces, is an improvement upon other ways of meeting.

—THESE meetings are supposed to be one of the greatest helps in getting an insight into the lesson, and to bring out its teachings in their order, and prepare the teacher for his class on the Sabbath. A whole week-day evening is needed and not after any other meeting. The leader especially has first prepared his lesson by studying lesson texts, then consulting commentaries and helps and digesting them all into a plan of his own. At the meeting he questions each one and gives full liberty for questions.

—PREACHING or lecturing or reading from commentaries at such meetings are not considered the proper thing to do. The bottom of the lesson must be reached and the force and relation of the words of the text brought out. Hobbies have no place there, neither side issues. The catechetical method is recommended by experienced leaders, and a chance for teachers to think must be given. An opening prayer for the Spirit's guidance the only formality, and then a close study of lesson and method of teaching it, graded perhaps according to classes. Each teacher tells what prominent truth is found and thus the lesson is summed up and fixed in the mind. The effect of all this in the classes is plainly seen when Sabbath-school convenes.

—WHY may not this be a most pleasant and spiritual meeting because of its freedom and interchange of thought and development of Bible truth? And may not the social interview at its close cement loving hearts together and make them earnest, zealous, united workers in the great spiritual gymnasium of the church?

—THE editor of this department would be glad to hear from all who hold teacher's meetings. Write him of your methods, your results, anything from which he can glean valuable information.

"I THINK it al'ays the plan in a dilemmer," says the wise Mrs. B., "to pray God and walk forward." Nor can any better plan be invented for the guidance of bewildered souls.

HOME NEWS.

New York.

CUYLER HILL.—From the close of Eld. Huffman's labors last July up to about the first of January all the meetings of this little church were maintained with vigor and enthusiasm. The Sabbath-school was held on Sabbath afternoon at 1.30, preaching at 2.30, and a splendid Young People's Society met in the evening. About the opening of the new year excessive storms prevailed with unusual falls of snow and the meetings were wisely postponed till the snowdrifts had passed away. Last Sabbath, by general agreement, we met together again and it was a privilege to see every Sabbath-keeper on Cuyler Hill, except one, present, and he sent word that he was sick, and three were present who had come in a carriage more than ten miles. By a hearty vote an appointment was made for Sabbath-school and a deep interest expressed in carrying forward another year's aggressive work. — With Bro. O. S. Mills entering heartily upon the Otselic and Lincklaen field with occasional visits to Preston, and the Cuyler Church so loyal and active, we think these smaller churches of the Central Association have a good field and a good prospect for earnest work. L. R. S.

New Jersey.

PLAINFIELD—On Sabbath, April 16th, our morning service was given in charge of the Christian Endeavor Society, and it proved one of deep interest. The platform and tables were profusely decorated with potted plants and flowers. The singing, led by the choir and ten or twelve of the young people, was excellent, and the congregation joined heartily in the responsive service. The one used was the sixth in the series of the Brookfield (Mass) responsive service, entitled "The Mustard Seed." Representing under the four heads, "The Kingdom foretold," "The small beginning," "The early growth," and "The glorious consummation." A brief history of the Christian Endeavor movement, with an account of its rapid growth and prospective future added much to the interest of the occasion. Many of our members expressed the wish that we might be frequently favored with similar opportunities. Much interest was added to the afternoon session by the presence of Bro. Velthuysen, who met with us for the last time before sailing for Holland on the 20th inst. — At the annual meeting of our Sabbath-school, Bro. D. E. Titsworth was again elected superintendent, and Bro. Wm. M. Stillman was made his assistant. We are thankful for faithful men who will consent to fill these and other responsible positions. Our annual church meeting was one of entire harmony, the offices all being filled without an adverse vote. In raising our funds we continue the weekly envelope system and like it more and more. If any of our churches who have not adopted this method will "fall into line" they will be surprised to see how easily and promptly their financial obligations will be met. — A week or two since, at our church sociable given under the auspices of the Woman's Society for Christian Work, Bro. Babcock gave us a very enjoyable exhibition of stereopticon views, taking us on a ramble through many interesting portions of Europe as well as in our own country. The pictures were mostly taken by himself, and many of them by "touching the button" while traveling at high speed. J. D. S.

APRIL 28, 1892.

ASHAWAY.—In one of Pastor Crandall's recent discourses he took strong grounds against endowing missionary societies, maintaining that all funds should be given for present needs. In another, he gave a most satisfactory explanation of Abraham's sacrificial offering of his son. The central idea was that there was progress in the divine revelations that came to him in his successive experiences; and the heavenly purpose in his most mysterious experience of all was to reveal to him the fundamental principles in the great atoning sacrifice of the Lamb of God. Thus he saw the day of Christ and was glad. — The Rev. D. H. Davis being in Rhode Island on missionary business, has given his stereopticon lecture on China in several of our churches, to interested audiences. We know more than before of China's greatness, religious customs and needs, and of missions. — The First Hopkinton Church is to hold a memorial service in affectionate regard for our former pastor, the late Rev. W. C. Titsworth. A. E. M.

MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawtucket Seventh-day Baptist church, Westerly, R. I., April 20, 1892.

The meeting was called to order at 9.40 A. M., the president, William L. Clarke, in the chair. Prayer was offered by J. Maxson. There were present fifteen members and three visitors.

The minutes of the regular meeting, Jan. 20, 1892, were read and approved.

Correspondence was presented from Miss Susie M. Burdick, Dr. Ella F. Swinney, and the Rev. G. H. F. Randolph in reference to the work in China.

It was voted that the Treasurer be instructed to remit to China all but \$900 of the money now held in trust by us, known as the Dispensary Enlargement Fund; this sum (\$900) being the amount that our Shanghai Missionary Association decides ought to be transferred from the medical department to the general fund in consideration of the transfer of the Boy's School property, excepting the Day School building at the north end of the lot, to the medical work; this being, also, substantially the same valuation that was placed upon the property by a committee of our Board.

It was voted that we extend our hearty thanks to the Woman's Board of the Conference for the courtesy and confidence they manifested in permitting us to use the Dispensary Enlargement Funds until such time as the money should be needed in China.

It was voted that it is the understanding of this Board that the funds available for the China school work shall be divided between the Boy's and Girl's School according to the best judgment of the Missionary Association at Shanghai.

It was voted that, inasmuch as in the opinion of Miss Susie Burdick she cannot superintend both the Boys' and Girls' Schools, we request Mr. Randolph to take charge of the Boys' Boarding School and manage it in the best practicable manner until other arrangements can be made.

It was voted that the Corresponding Secretary be instructed to send Mr. Randolph the following communication:

THE REV. G. H. F. RANDOLPH, Shanghai, China.

Dear Brother:—Replying to your several letters in which you express: (1) Your opinions of the China work in general, (2) Your high appreciation of the importance

of its various branches; but, (3) Your conviction that the denomination will not sustain it as now organized, and therefore, (4) Your desire and sense of duty to return to America, after the return of Mr. Davis and family to China, I am instructed to communicate to you the following action of the Board at its meeting, April 20, 1892:

Resolved, (1) That it would be pleasing to this Board if Mr. Randolph should come to see it his duty to remain on the China field. (2) That it would then be the judgment of this Board that a mission station should be established in some inland village or city, to be selected by the Missionary Association, by locating there Mr. Randolph and family and the Boys' Boarding School. (3) In the event of establishing an inland station, we advise renting suitable Chinese buildings for the use of the missionary family and of the school until such time as land can be bought and buildings erected to the best advantage. (4) That the work and buildings at the new station should constitute a part of the Association now organized at Shanghai, all to be under the same rules and regulations.

In the absence of the Treasurer his report was read by the Recording Secretary, and it was voted that the same be received and placed on record.

It was voted that A. S. Babcock act as Treasurer *pro tem.* to prepare the statement of orders to be granted.

Much correspondence was presented by the Corresponding Secretary in regard to which no action was taken.

A letter was read from T. H. Tucker, of Boulder, Col., asking for an appropriation. It was voted that the Corresponding Secretary reply stating that the Board do not see their way clear to appropriate any more money for the present year, but will take the matter into further consideration at the October meeting.

A letter was read from C. R. Leisler, of Kiota, Iowa, asking for an appropriation to aid him in his work there. It was voted to appropriate \$25 for the balance of the current year, provided it be learned that he is a member of one of our Seventh-day Baptist churches.

A letter was read from the Rev. C. W. Threlkeld, asking for aid for work with the Stone Fort and Bethel churches. It was voted to refer the request to the Corresponding Secretary for reply.

A letter was read from the Rev. Madison Harry concerning the nature of his work and his needs and certain deductions of time from labor. It was voted that he be paid his salary for full time during the past quarter and that an allowance be made for him for two weeks time which he lost by attending Conference last year.

It was voted that the appropriation for the Second Westerly Church be at the rate of \$100 for the rest of the year during the time that they have a pastor.

It was voted to grant the following orders:

A. E. Main, salary and expenses,.....	\$223 11
D. H. Davis, salary,.....	125 00
O. U. Whitford, salary and expenses,.....	235 72
Madison Harry,.....	178 91
Hornellsville Church,.....	18 75
Ritchie Church, Jan. 1 to March 1,.....	16 67
Garwin Church, including traveling expenses of E. H. Socwell,.....	53 37
L. F. Skaggs, salary and expenses,.....	114 60
J. S. Powers, ".....	192 65
J. L. Huffman, ".....	187 13
J. M. Todd, salary,.....	31 25
Pleasant Grove Church,.....	25 00
S. I. Lee, salary and expenses,.....	65 34
Greenbrier and West Union churches,.....	20) 0
G. W. Lewis, salary and expenses,.....	135 50
Salem Church,.....	25 00
Conings Church,.....	8 33
First and Second Westerly churches,.....	37 50

It was voted to request the Rev. D. H. Davis to make arrangements for the return passage of himself and Mrs. Davis to China.

A letter was read from the Rev. L. A. Platts in regard to the employment of certain Alfred students during their vacation. It was voted that the Corresponding Secretary be authorized

to act for the Board in this matter as shall seem to him best.

Adjourned.

WILLIAM C. DALAND, *Rec. Sec.*

NEW YORK LETTER.

The regular communion service of the New York Seventh-day Baptist Church occurs the 2d Sabbath in May, preceded by covenant meeting on the evening previous, at the house of Prof. Stephen Babcock, 344 W. 33 st. Sabbath-day Bro. W. C. Whitford will preach. Mr. Whitford has just finished a three years' course at the Union Theological Seminary. During his college course he has been a faithful and regular attendant. He has made many friends in our church and all bid him God's speed as he begins his ministerial labors with the church of Berlin, N. Y. Our numbers have recently been augmented by a family from Adams Centre, N. Y. Capt. Dealing, an old soldier, has had an appointment as door-keeper in the police department. In his civil service examination he stood third among those applying for appointment. Such additions of faithful Sabbath-keepers is full of encouragement to the few faithful ones who are contending against such large odds for the true Sabbath of Jehovah.

A reading room for the seamen has been secured on Hudson St., 509. It has been occupied by a Tammany Club organization, double parlors in a private house. The rooms are to be fumigated, papered and painted. Possession is given the 1st of May. It has been difficult to find suitable rooms, for the reason that so many object to the gospel services. These rooms can be made home-like and pleasant for the sea-faring men. It is expected to have an opening service and then a more extended notice will be given. Do not forget that our treasurer is C. C. Chipman, No. 116 W. 63 St. We hope to get about seventy-five more ten-cent per month subscriptions. Care has been taken not to start the enterprise before sufficient funds have been pledged to run eight months. We would like to be able to say upon the opening night, "The rent for this place for one year is all pledged." We hope to receive enough from the sailors to pay all the necessary running expenses.

Bro. Velthuysen's visit to us, and his earnest, faithful spirit was an inspiration. He distributed thousands of pages of tracts. Taking an armful he visited the Methodist minister's meeting and gave each one something to think of. Before his return to the office a local preacher came in, bought a Hand-book, and gave his subscription for the *Reform Library*. He said: "I did not know there were any Sabbath-keepers in this city. From a careful study of the Bible alone, I became convinced of the Sabbath, and for seven months have been keeping it all alone." For many years he was a temperance lecturer, and has been a resident of this city for forty-two years. And until Bro. Velthuysen handed him that tract he was ignorant of the fact of our existence. During his stay Bro. Velthuysen came in and the meeting between the brethren was cordial and full of deep significance. Bro. Velthuysen said: "This single circumstance has amply repaid me for all my trouble. I did not expect such speedy returns."

From one of the volunteers on the field comes the following report. "I have distributed over 2,000 pages of tracts. Have had many pleasant talks and hope the good seed sown will bring fruit bountifully." We hope soon to hear from other workers.

J. G. B.

APRIL 25, 1892.

ALL COMMISSIONED.

In answer to a question from a brother in Indiana, and perhaps for the benefit of others as well, I should like to look briefly at a few quotations from the Word, and see if we are not sustained in the belief that the Christian is commissioned to preach the gospel.

John 17:18-20. Here our Saviour tells the Father that as he (the Father,) hath sent him, even so sends he them (the disciples,); and in the 20th verse he says, "Neither pray I for these alone, but for all that shall believe on me through their word." Very plain indeed, for we have believed on him, and through their word. All that remains is to find out for what purpose the Father sent the Son, and we know the pleasure of our Lord concerning us. But look again at the words of our Saviour in Matt. 28:19, 20, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Who is it that is to be taught, and what are they to be taught? It is those baptized of all nations, and they are to be taught to observe all things whatsoever he had taught them. Can we suppose they forgot to teach the very last command he gave them? Thus the message was to be handed down to you and to me. Were they faithful? In Acts 1:15 we find there were about one hundred and twenty disciples, and in Acts 2:1 we read they were all with one accord, in one place; and in the 4th verse we find they were all filled with the Holy Ghost. That means work for the Master, as we see, looking farther in the same book, for we find three thousand converts; and then in a little while five thousand more; besides the record says that much people, both men and women, were added daily to the church. We see them selling earthly possessions that they may not be entangled with the things of this world. 2 Tim. 2:3, 4.

I see no place where the line was drawn and the mass sent back to the work of the world, that they might support the few that were to preach. Oh, my brethren, our God is the same yesterday, to-day, and forever. And if we have not the power of those days the fault is with us. John 1:12 says, "As many as received him (Christ) to them gave he power to become the sons of God." As sons we should seek to know the will of our Father, and his will was expressed in Christ; and he says, "Go ye into all the world, and preach the gospel to every creature." Not just devote a spare moment once in a while, not just give a little money that we have no pressing need of, not just to pray that his kingdom may speedily come. Oh, my friend, it means that, and much more than that. Let us remember that he says we are his; that we are bought with a price (1 Cor. 7:23), and as his yield ourselves fully to him. Rom. 12:1.

E. D. COON.

A NEW periodical entitled *The New York Musical Monthly* is just received from Richard A. Saalfeld, 794, 796 and 798 Tenth avenue, New York. This initial number contains seven pieces of popular music, and we are advised that the May issue will contain besides other things two numbers from Paderewski, his "Melodie" and "Menuet." The price of the monthly is 15 cents per copy, or \$1.50 per year, postpaid.

MR. PULLMAN allows his daughter, Miss Julia, the handsome sum of \$1,000 per year for selecting names for his palace cars and sleepers.

EDUCATION.

SOME OF THE NEXT STEPS FORWARD IN EDUCATION.

E. BENJAMIN ANDREWS.

It must not be inferred from the title of this article that the author supposes the educational movement which he is to discuss, to be all in the future. Many steps have already been taken in this direction, but the writer's conception of the nature and ends of education will be new to some by the omission of certain elements, to others in introducing elements, to others in relative emphasis of the elements recognized by all.

Speaking succinctly, the constituents of a sound education are first, character; second, culture; third, critical power, including accuracy and sympathy with all the various ages, nationalities and moods of men; and fourth, power to work hard under rule and under pressure.

We see here that knowledge is left out of the account. It is quite incidental and relatively insignificant. Yet this is what most people have been wont to regard as the sum and substance of education. We see, too, that the question, what studies are to be pursued, is not mentioned. It would be pleasant to go into the subject, but if we were to do so, we should neither enter the lists for the classics on the one hand, nor for the sciences of nature on the other, but should urge rather the propriety of giving a much larger place in the curriculum to the political sciences than has hitherto been given. But the structure and material of the curriculum is not to-day the most pressing educational question.

The definition gives character the first place in education. All reflecting persons are coming to feel that unless schooling makes pupils morally better, purer within, and sweeter, kinder, stronger in outward conduct, it is unworthy the name.

Culture comes next, and by this is meant the power to apprehend and relish the beautiful in conduct, in art, and literature, and in nature. Education must enrich life, not enlighten it merely. Culture stands in importance close to character, and it is far more to be sought than mere mental ability.

Third comes critical power, and mainly in the two great elements of accuracy and sympathy. That one's mind is full signifies nothing unless the contents are definite and analyzed. A little knowledge, well grouped and ordered, comes much nearer the ideal education than infinite kinds lying unassorted in the mind like so much raw ore.

Accuracy must be accompanied by sympathy, the power to draw near to men of all the different ages, civilizations, and temperaments, knowledge of the race, of the world, and of God. Here is where the importance of historical study comes in. "There is one mind," says Emerson, "common to all individual men. Every man is an inlet to the same, and to all of the same. He that is once admitted to the right of reason, is made a freeman of the whole estate. What Plato has thought he may think, what a saint has felt he may feel, what at any time has befallen any man he can understand. Who hath access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent."

An important element of sympathy is freedom from prejudice; the power not to dismiss un-studied or contemned a view which at first

sight strikes you as strange, or even false. This power is one of the very best tests of a truly educated man. If you cannot, to a good extent, feel with your opponent, you cannot duly weigh his argument; and, without this, your disputing with him will but saw the air.

With all these qualities must go self-mastery for each important purpose of life—the power to put and hold one's self to work, and to turn off large relays of intellectual or other work in a short time.

Another reform introduced, but only begun to be carried out, is the establishment of right relations between teacher and pupil. They need to come nearer to one another. We need, more than we have yet done, to get upon a level of friendship with our pupils, not standing off from them, not looking down upon them. Kindness to pupils is never exercised in vain. Strive by unselfishness and perfect uprightness to make your pupils regard you as the finest man on earth.

Quite as important as this ethical approach is to breed in the student the living conviction that he is essentially your peer intellectually; that he, too, was made to be a thinker, and that it is his turn also to teach his fellows something. Your slow boy, shy, a bad speller, mayhap he, too, is a product of the divine Spirit, with some originality at any rate, possibly cut out for a Laplace or an Edison. Make him feel that, and you have done a great deal towards educating him.

We are coming to see the terrible and needless loss sustained by neglecting studies like botany, mineralogy, physiology, and the elements of physics till the pupil has passed the age of observational power. The best schools now treat these so early as ten or twelve. In this way only can pupils enter college properly prepared to learn something. Not only the times but the methods of teaching these branches are changing for the better. The pupil is taught to investigate and acquire knowledge at first hand. This splendid reform must be carried through.

It is hardly less important to begin the study of foreign languages at ten or twelve, than to begin learning observational science then. With good teaching, boys and girls will acquire a foreign tongue more rapidly at that age than ever after.

As regards those who enter college with no aptitude for the classics, they should be put through a very thorough classical course in English. They might get through this course in their freshman year, yet not a few would have a clearer grasp of classical life, history, and ways than our very best students can now boast on graduation. At the same time, provision should be made so that those who wished might spend their whole four years mainly on the classics.

Let us not fear progress. Nowhere more appropriate than in respect to educational work, are Lowell's lines:

"New occasions teach new duties,
Time makes ancient good uncouth."

—School and College.

[The above article is so excellent that we reproduce it entire; wishing, at the same time, to emphasize putting the observational sciences and foreign languages before the pupil at an early age. Taught by the natural method, a child will find infinite enjoyment in them, and almost unconsciously will have laid a sure foundation for the broad culture which is to come afterward.—Ed]

GOOD thoughts are blessed guests, and should be heartily welcomed, well fed, and much sought after. Like rose leaves they give out sweet smell if laid up in the jar of memory.

POPULAR SCIENCE.

A CENTURY ago a Swedish engineer, Hogstrom, not only constructed a crude locomotive, but also conceived the plan of a railroad. His first notion was that his locomotives should be used on ordinary roads, but in 1791 he brought out his railroad scheme. The rails were to be of cast iron and smooth. His plan was laid before several scientists, who were unanimous in denouncing it as utter madness. The plan was entirely shelved.

MORTALITY OF THE HUMAN RACE.—The annual mortality of the whole earth may be estimated on the ground of recent statistical results at about 33,000,000 of persons, which constitutes an average of 91,554 deaths per day, 3,730 per hour, and consequently sixty-two per minute. The average length of human life is thirty-eight years. One-fourth of the human race dies before attaining the seventh year; one-half before attaining the sixteenth year, or in the course of this year. But one person among 10,000 attains the age of 100 years, while one among 500 attains ninety; one among 100 attains sixty. Married people live longer than the unmarried.

IMPENETRABLE CORK.—Manufacturers of corks are directing their attention to the production, if possible, of a cork that shall be impenetrable, when used for wine bottles, to the various types of worms which infest the latter. This is true in especial of one description of genus, the grubs of which feed on the fungoid growth that forms on wine vats and mouldy corks, the insect boring and forming galleries in the cork nearest to the glass, and through the holes thus formed the air gains access to the wine, spoiling it. Various methods have been resorted to to overcome the difficulty, one of these to soak the corks in hot water and then in brandy, dry them, and, when they are put into the bottles coat the tops with a layer of paraffine wax previous to sealing them with ordinary wax, such coating being to prevent any entrance into the cork itself of grubs or insects.

SHOULD OLD AND YOUNG SLEEP TOGETHER?—The question is often asked us: "Do you think it objectionable for old and young persons to sleep together?" We answer most emphatically, Yes. It is certainly very damaging for young persons to sleep with old persons, but it is also damaging for a young person to sleep with one of equal age. It is indeed questionable whether persons of any age can habitually sleep together without damage. The injury does not arise from the absorption of vitality from the young by the old, or from a person of one temperament by a person of a different temperament, but it grows out of the fact that beneath the bed clothing there is constantly thrown off by the skin quantities of poisonous matters, which accumulate, creating underneath the more or less impermeable bed covers, a poisoned atmosphere. In case two persons occupy the same bed, the amount of this poison is naturally doubled, and as the body reabsorbs more or less of the poisonous matter, the density of the poison in the under-the-bed-covers atmosphere is necessarily increased. The extent of the injury inflicted would naturally be palpably greater in the case of a young child, on account of the greater susceptibility of the very young. But the same mischievous tendency must exist in the case of persons of any age to a greater or less extent. A bed for each member of the family is certainly one of the arrangements which can be commended from a hygienic standpoint.—Good Health.

SPECIAL NOTICES.

FOREIGN delegates to the South-eastern Association will be met at Pensboro at noon, on Fourth-day, May 25th. All such desiring conveyance to said Association will please notify E. J. Maxson (Berea, Ritchie Co., W. Va.), that he may be prepared to accommodate them.

Done by order and in behalf of the Ritchie Seventh-day Baptist Church,

E. F. RANDOLPH, Com.

THE ASSOCIATIONS.—The appointments for the several Associations for 1892, for place of meeting, date of opening, and preacher of introductory sermon, are as follows:

I. SOUTH-EASTERN, Ritchie Church at Berea, W. Va., May 26th, L. D. Seager.

II. EASTERN, First Hopkinton Church at Ashaway, R. I., June 2d. W. C. Daland.

III. CENTRAL, First Brookfield Church at Leonardsville, N. Y., June 9th, J. A. Platts.

IV. WESTERN, First Genesee Church at Little Genesee, N. Y., June 16th, L. C. Rogers.

V. NORTH-WESTERN, Milton Church at Milton, Wis., June 23d, Madison Harry.

VI. SOUTH-WESTERN, Hammond Church at Hammond, La., July 7th, Geo. W. Lewis.

THE next Quarterly Meeting of the Hebron, Hebron Centre and Shingls House churches will be held with the Hebron Church, commencing Sixth-day evening, May 13, 1892. Preaching as follows:

Sixth-day evening, J. L. Huffman.

Sabbath morning, J. Kenyon.

Sabbath afternoon, D. H. Davis.

Sabbath evening, J. L. Huffman.

First-day morning, J. Kenyon.

First-day afternoon, J. L. Huffman.

First-day evening, D. H. Davis.

A cordial invitation is extended to all.

L. E. BURDICK.

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

A CALL FOR VOLUNTEERS.—If there are any persons who are willing to give a few days' time to the American Sabbath Tract Society, will they please to signify the same by postal? Direct to Tract Depository, Room 100, Bible House, New York.

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

ON and after the 26th of Dec., 1891, the Mill Yard Seventh-day Baptist Church meets for worship in the Welsh Baptist Chapel, Eldon Street, one minute from Broad Street Railway Station. The Pinner's Hall Seventh-day Baptist Church worshiped in this chapel nearly 30 years, from 1825. W. M. J.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. J. T. DAVIS, Pastor. ALFRED CENTRE, N. Y.

THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 1th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

A GOOD POSSESSION.—Every Sabbath-school ought to have a good library, and especially in country and village churches, or towns that have no public library. The opportunity to read good books ought to be considered, books of good religious tone, pure thought, for the life of the pupil or reader is largely colored by what we habitually read. The American Sabbath Tract Society is prepared to furnish such books to our schools at the lowest possible terms, at low prices. The Sabbath-school at Alfred Centre, E. H. Lewis superintendent, has just procured through us a fine assortment of miscellaneous books and we should be pleased to duplicate the order for other schools. J. G. B.

CONTENTS.

Repose—Poetry; Contributed Editorial Paragraphs..... 273
 Women Doctors..... 274
 Recollections of Elizabeth Barrett Browning..... 275
 HISTORICAL AND BIOGRAPHICAL.—The Religious Faith of Shakespeare..... 276
 Pretty Ministers; Missionary Society—Quarterly Report..... 276
 SABBATH REFORM.—The Genesis of Sunday..... 277
 Love in Christianity; The Burden—Poetry; The Religious Newspaper..... 277
 MISSIONS.—Paragraphs; A New Book; From O. U. Whitford; From S. I. Lee..... 278
 WOMAN'S WORK.—Paragraphs; What Nell's Pencil Did..... 279
 EDITORIALS.—Paragraphs; Columbus Day, Oct. 12, 1892..... 280
 Original Sin..... 281
 YOUNG PEOPLE'S WORK.—Paragraphs; Our Church Covenant, What is it; and Do we Live up to it? Our Mirror—Paragraphs..... 282
 SABBATH-SCHOOL.—Lesson; Christian Endeavor Topic; Paragraphs..... 283
 HOME NEWS.—Cuyler Hill, N. Y.; Plainfield, N. J.; Ashaway, R. I..... 284
 Missionary Board Meeting..... 284
 New York Letter; All Commissioned..... 285
 EDUCATION..... 285
 POPULAR SCIENCE..... 286
 SPECIAL NOTICES..... 286
 BUSINESS DIRECTORY..... 287
 CATALOGUE OF PUBLICATIONS..... 287
 CONDENSED NEWS..... 288
 MARRIAGES AND DEATHS..... 288

CONDENSED NEWS.

The total gold exports for the week ended April 30th, amounted to \$5,135,000.

Foster, anti-lottery candidate, was elected Governor of Louisiana by a majority of 32,000.

The main building of the Minnesota State University was destroyed by fire on the night of April 30th. The origin of the fire is unknown.

The Russian crown, which was first worn by Catharine the Great, is valued at \$6,000,000, and the entire collection of crown jewels at \$11,000,000.

The Anglo-Scotia mills and lace factories, near Nottingham, Eng., have been destroyed by fire. All the valuable machinery was ruined. The loss amounts to £100,000.

Ferdinand Ward, the bank-wrecker and the destroyer of General Grant's fortune, was released from Sing Sing last week almost simultaneously with the laying of the corner stone of the Grant Monument.

A statue of Rouget de Lisle, who wrote the words and music of the "Marseillais" just 100 years ago, was unveiled April 24th at Choisy Le Roi. Ex-Minister Goblet delivered an oration. President Carnot was represented at the ceremony.

MARRIED.

ROSS—POTTER.—In Plainfield, N. J., April 26, 1892, by the Rev. A. H. Lewis, D. D., Alexander Martin Ross, of New York, to Sarah Florence Potter, of Plainfield.

GROSS—SHINZEL.—In Hammond, La., April 21, 1892, by the Rev. G. W. Lewis, Eugene A. Gross, of Summitville, Colo., and Miss Millie Shinzel, of Ottawa, Ill.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

BOSARD.—In the town of Andover, N. Y., April 20, 1892, Sarah Stillman Bosard, aged 68 years and 4 days.

Sister Bosard was born and lived the most of her life in the town of Independence. In early life she was baptized during the pastorate of Eld. S. S. Griswold, and united with the Independence Seventh-day Baptist Church, of which she remained a member until her death. She was married to William Bosard, Nov. 28, 1850, and leaves her husband and a son and daughter. A number of years ago she had paralysis, and since that time has been an invalid, suffering much at times. Death came as sweet relief from earth's sorrows. Services at the Independence Church, with discourse from Phil. 3: 21 H. D. C.

KENYON.—In Independence, N. Y., April 25, 1892, of heart disease, Bertie Ephraim, son of Henry and Ida Kenyon, aged 8 years and 11 months.

Bertie was a bright, promising, and trusty boy, full of ambition and very studious for one of his age. He was a member of our Sabbath-school and mannerly in his deportment. His death is a

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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1892. "Survival of the Fittest." 1892.
 GREGORY'S SEED CATALOGUE
 If Darwin's theory is to be accepted, then the fact that I am the sole survivor in the trade of those who began with me the same line of business, gives significance to the fact that my sales of seed to market gardeners, well known to be the most critical of all buyers, has increased year by year until it has now reached vast proportions. That I raise many varieties on my five seed farms, make 1700 tests annually for vitality, and test novelties, that no one may be imposed on, will explain much to the thoughtful buyer. I invite you to write for my FREE Vegetable and Flower Seed Catalogue.
 J. J. H. GREGORY & SON, Marblehead, Mass.

crushing blow to his parents, who have the heartfelt sympathy of the community. Services were held at the church, the Sabbath and day schools attending, bringing floral tributes, and otherwise expressing their sorrow and sympathy. We feel that he is "safe in the arms of Jesus." Funeral discourse from Rev. 3: 11, "Behold, I come quickly." H. D. C.

JOHNSON.—In Nile, N. Y., April 19, 1892, Dennis M. Johnson, aged 65 years.

He was born in Massachusetts, and when three years old came to Nile, N. Y. He was one of nine children, six sons and three daughters. Of these an only brother, Henry Johnson, of Milton, Wis., survives. At the age of 18 he was baptized and became a member of the Nile (Friendship) Seventh-day Baptist Church, of which he was a faithful, devoted member to the time of his death. In September, 1853, he was married to Selina T. Stevens, who, after a most happy companionship of nearly forty years, is left to walk the remaining portion of life's pathway alone. He left an adopted son and daughter as his only children, but for them, he certainly evinced a marked parental love. Thus has passed to the better life one whose loss is deeply felt in his family, the church, and the community. His funeral was attended by a large concourse of sympathizing friends. Sermon from 2 Cor. 5: 1, a text of his own choosing. M. B. K.

PRENTICE.—Eliza Prentice was born in Westerly, R. I., June 30, 1813, and died at Adams Centre, N. Y., April 20, 1892.

Her parents were Asa and Elizabeth Babcock, who, when she was but three years old, settled in Central New York. Her husband, Allen Prentice, died in Dakota, Wis., in 1872. They commenced their married life in Persia, N. Y. Here under the labors of Eld. Gillette, they were both converted and baptized into the church there organized. In 1845 they moved to Wisconsin and afterward became members of the Dakota Church. For the last eight years she has been a resident of Adams Centre, N. Y., and a member of the Adams Church. She was a woman of intelligent, independent character. She was thoughtful of others' interests. The ruling idea of her life was to minister to the welfare of others. We bear record that she was a faithful Christian mother. The funeral services were conducted by the Rev. H. L. Jones, of the Verona churches. Interment at Adams Centre, N. Y. A. B. P.

FISHER.—Near Marlboro, N. J., April 19, 1892, Charles Fisher, in the 74th year of his age. J. C. B.

CRANDALL.—Near Hammond, La., April 14, 1892, of dropsy, Mrs. J. K. Crandall, in the 45th year of her age.

Mrs. Crandall was originally from the Orphan's Home. She was brought up in the family of Erastus Green (deceased), of Alfred Centre, N. Y. She leaves a husband and five children, one of whom resides in Kansas City, Missouri. G. W. L.

COTTRELL.—At his home near Milton Junction, Wis., April 16, 1892, of heart disease, Thomas Cottrell, in the 79th year of his age.

Bro. Cottrell was born at Petersburg, N. Y., and united with the Seventh-day Baptist Church at Berlin when about 14 years of age. At the age of 17 he came with his parents to Almond, N. Y., and married Miss Elizabeth McHenry in 1840. Six years later his wife died and he moved with his four children to Dane Co., Wis. He afterward married Miss Emeline Martin who lived only about nine years thereafter. In 1867 he came to the farm near Milton Junction, where he lived until his death. There he married Miss Rebecca Bardick, who, with their two children, was with him at the time of his death. About the same time he removed his church membership to the Milton Church. At the organization of the Milton Junction Church he became a constituent member, remaining faithful in his covenant relations until called to the church triumphant. G. W. H.

GOODRICH.—At her home in Milton, Wis., April 23, 1892, Elizabeth, wife of Ezra Goodrich, aged 60 years, 3 months, 5 days.

At about two years of age her father's family removed to Kirkwood, N. Y., and at the age of fifteen, she united with the Congregational Church of that place. For two years she was a student at Alfred Academy, where she met Mr. Goodrich who subsequently became her husband. They at once removed to Milton, Wis., where they were living at the time of her death. Soon after coming to Milton she united with the Milton Seventh-day Baptist Church, and when the Milton Junction Church was organized she became a constituent member, remaining consistent and faithful until called home. She was a devoted wife, and the loving mother of four children. Such Christian fortitude and patience as she exhibited during her last very painful illness is seldom witnessed. But she rests from her labors, and her works do follow her. G. W. H.

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The house and lot in Alfred Centre, N. Y., the property of the late Jennie R. Sherman, is now offered for sale. The property is very desirable, the house being convenient for either a dwelling or boarding house and is built in a thorough workman-like manner. The lot contains upwards of one acre of land with a quantity of good fruit trees and smaller fruits. There is also a commodious barn on the lot.

For further particulars, inquire of A. B. Sherman, Alfred Centre, N. Y.

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The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

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